THE

NEW-JERUSALEM MAGAZINE.

Vol. XIV. SEPTEMBER, 1890. No. 9.

CONTENTS.

WOMAN IN THE NEW CHURCH ..... *C. Chauncy Parsons* .. 513
THE SERVANT (Poetry) ..... *John Westall* 523
NATIONALISM ..... *John N. White* 525
THE CHRISTIAN YEAR. III. ..... *Frank Sewall* 530
A MORNING WALK (Poetry) ..... *J. R.* 537
EXTRACTS FROM LETTERS OF DR. J. J. G. WILKINSON. IX. 538
PRAYERS FROM THE WORD ..... *T. F. Wright* 543
THE PHILOSOPHY OF SWEDENBORG. VII. ..... *Wm. Denovan* 548

OPEN LETTERS 559
Convention Proceedings; General Reception of our Doctrines; "Their Angels."

SWEDENBORG STUDIES 563
An Error in Translation; Sulphur in Gopher Wood.

BOOK NOTICES 565
The Church's Certain Faith; The Andover Review; The Continuous Creation.

THE NEW CHURCH 569
An Early Evidence Society; Coming in of the New Age; Our General Pastors.

THE RELIGIOUS WORLD 573
Progressive Theology; The Sanctified; Rev. John Hunter's Creed; The Limits of Episcopalianism; Good Advice to Ministers; The King which knew not Joseph; Current Orthodoxy.

PUBLISHED BY
THE MASSACHUSETTS NEW-CHURCH UNION,
No. 169 TREMONT STREET, BOSTON.
SINGLE NUMBER, 20 CENTS. *YEARLY SUBSCRIPTION, $2.00.*
Entered as Second-class Mail Matter.

THE NEW-JERUSALEM MAGAZINE.

Published MONTHLY, under the auspices of the

Massachusetts Association of the New Church,

—AT—

No. 169 TREMONT STREET,

BOSTON.

Its object is to promote the reception in Mind and Life of the truths of the New Church, contained in the Holy Word, and set forth in the writings of Emanuel Swedenborg.

"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

All business communications should be addressed to the "PUBLISHERS OF THE NEW-JERUSALEM MAGAZINE, No. 169 Tremont Street, Boston."

All matter for insertion may be sent to "THE EDITOR OF THE NEW-JERUSALEM MAGAZINE," at the same office.

TERMS:

Payable in advance, (including postage) - - - -	$2.00 a Year.
To Clergymen and Students in Theological Schools,	1.00 a Year.
To subscribers in Great Britain - - - - -	2.40 a Year.
Clergymen " " " - - - - -	1.40 a Year.

Single numbers, 20 cents.

The Volumes of the New Series bound in cloth, uniform style, are for sale at $2.50 each. Subscribers having numbers in good condition may exchange them for the bound volume, on payment of seventy-five cents and the carriage both ways.

The Magazine is continued at end of subscription unless otherwise ordered.

THE CHILDREN'S NEW-CHURCH MAGAZINE,

PUBLISHED MONTHLY.

TERMS:— Payable in Advance, (including postage) $1.00 a Year.
To subscribers in Great Britain - - $1.25 a Year.

Remittances for either Magazine may be made in P. O. Money Orders, Checks, or Registered Letters, made payable to the order of EDWARD A. WHISTON, Agent. Money in letters not registered is at sender's risk.

MASSACHUSETTS NEW-CHURCH UNION,

No. 169 TREMONT STREET, BOSTON.

THE

NEW-JERUSALEM MAGAZINE.

VOL. XIV.—NEW SERIES.—No. 9.

SEPTEMBER, 1890.

WOMAN IN THE NEW CHURCH.

THE statement is frequently made that the degree of civilization of a people or nation can be told from the position in which their women are placed in social and religious matters. In the customary method of considering external appearances and conditions as causative, changes in the position of women have been supposed to merely illustrate and coincide with other changes, and perhaps to be evidences of them.

In the New Church we know that all causes are from the spiritual world, and we find that any change in the position given to its women is a most potent factor in the advance of a race or nation.

Every visible step forward taken by humanity is caused by an unseen spiritual advance; and, in order that the progress may be real and permanent, it must be shared in by all humanity, men and women alike and equally. In the two greatest steps in the world's history — the first and second coming of our Lord — this is very evident, and in nothing is the law laid down more clearly and positively, and its advance over previous conditions stated more emphatically, than in the relations between the sexes.

Among the Jews, the women were entirely secondary and subordinate to the men, under careful and minute legislation, carrying out in detail the general principles of GEN. iii. 16. Swedenborg's explanation of this (A. C. 568) is instructive,

showing that this legislation was due to their entire lack of spiritual life. This was also in direct contrast with the customs of the Egyptians, who inherited from the Golden Age ideas of woman's equality, together with their knowledge of correspondences and the sciences generally.

When our Lord came, He emphatically swept away all of this, laying down a law of absolute equality so far as He referred to it at all, saying that the privileges enjoyed by the Jewish men were because of their hardness of heart, and that "in the beginning it was not so," that in marriage "they twain should be one flesh," with no suggestion of superiority on either side, in direct opposition to the Jewish laws and practices. In the story of the woman taken in adultery, he lays down the law that for offences against chastity both sexes were to be punished alike. Before that time women were punished without reference to the guilt or innocence of their male accusers and executioners.

As an immediate consequence of the teachings and examples of our Lord, woman among the early Christians took a new position at once. In most cases she seems to have shared equally with men in church work, until Paul changed everything by his instructions for woman's conduct, putting her back to the position she held under the old Jewish laws, in direct opposition to our Lord's life and instructions, and what is perhaps more remarkable, with an utter disregard of logic and reason as applied to women, close as his own reasoning was when applied to men; for, while showing that the disabilities that mankind was laboring under were caused primarily by Adam's transgression, he promises universally the removal of all this suffering by Christ from all who come to Him believing, and yet insists that woman's disabilities shall remain unchanged, that in that Christ came to save men, not women. This opinion might have been expected from Paul's ignorance of and opposition to the conjugial relation.

Two remarkable results followed. For centuries the most eminent writers of the church vied with each other in heaping abuse and calumny upon women; and, not satisfied with writings, tortured and killed them by thousands for unbelief and

witchcraft, and similar imaginary sins, so that at one time it was an unusual thing for an old woman to die peaceably in bed, especially if possessed of unusual intelligence, a condition of things that would be incredible if the evidences were not, unfortunately, irresistible.

The doctrines of the church being masculine instead of human, were buried in disputes. Numberless sects arose, until the church settled into the two broad divisions of the doctrine of faith alone, and of good works, or masculine and feminine; this separation between what God had joined together being the logical result of that masculine domination and love of rule which Swedenborg says explicitly is fatal to conjugial love, or the union of good and truth, from which it is derived.

Swedenborg followed the example of our Lord upon His first coming, commencing early in the "Arcana" with explaining the relation between the sexes, and writing the only one of his books that gives detailed, practical instructions applied to daily life, upon conjugial love, showing the importance he attached to it. Passages are scattered through his works showing the absolute equality of the sexes; that, made alike and equally in God's image, they stand side by side before Him, and that any desire for rule or control by either side is utterly destructive of the true relation between them.

As in the old Jewish laws, given soon after the children of Israel escaped from Egypt, and in Paul's teachings, soon after our Lord's resurrection, so, soon after societies of the New Church were formed, history repeated itself. Our teachers, while claiming everything in heaven and earth for man's heritage, conscientiously began to lay down the law for women in the old-fashioned way; that from the time of her bringing her child into the world until she left it, her work and position are secondary and subsidiary to man's, and that he in a measure stands between God and herself. I do not mean that every man in the New Church thinks so, but most of our societies are organized on this basis; our Convention has twice voted this way; and in the great majority of cases woman's share in church work is based on this the-

ory; and the most aggressive, determined division of the church goes far beyond this.

Indeed, in our practical appreciation of woman's capacity for spiritual work, we are far behind the Jews, for with them, a woman, Deborah, judged the tribes and led them to victory; and there were several other prophetesses, notably Hulda, to whom King Josiah sent to "enquire of the Lord," and she delivered the message from the Lord to the king's messengers — her husband, by the bye, kept the king's robes. The Jews are supposed to have been a natural, external people with all this, while we New-Churchmen vote that a woman is not fit to be a delegate to our Convention.

Now, shall the New Church continue to act as an obstructionist, to block up the spread of the most important truths in her possession, and even to pervert them? Let me give a few selections from the many passages scattered through Swedenborg's works, in reference to the words *male* and *female*, *man* and *woman*, *marriage*, *husband* and *wife*, and *father* and *mother*.

The people of the Most Ancient Church called the understanding of the spiritual man male, and the will female, which when they acted in unity, they styled a marriage. (A. C. 54.)

That male is truth and female good. (A. C. 672.)

The Divine marriage of good and truth in the Lord, Abraham representing the Divine Good, and Sarah, the Divine Truth. (A. C. 2063.)

Husband, when named in the Word, signifies good and then wife signifies truth. (A. C. 2517.)

Heaven itself . . . is from the Divine marriage of good and truth and truth and good in the Lord. Hence it may appear that good is as a father and truth is as a mother, and that therefore by father, in the internal sense of the Word, is signified good, and by mother is signified truth. To honor father and mother is to love good and truth, and in good and truth the Lord. By father and mother . . . in the supreme sense the Lord as to Divine Good and Divine Truth. (A. C. 3703.)

The church is a spiritual marriage which is from good as father, and from truth as a mother. (A. C. 5581.)

The signification of father, . . . in the supreme sense the Lord as

to Divine Good, and mother in the supreme sense the Lord as to Divine Truth. (A. C. 8897.)

In the Lord himself is the celestial marriage, insomuch that the Lord is that marriage itself, for He is the essential Divine Good and at the same time, Divine Truth. (A. C. 2508.)

That by Jesus Christ is signified the Divine marriage. (A. C. 3004.)

That Divine Truth is the Son, and Divine Good the Father, . . . but whereas there is a Divine marriage of good and truth and of truth and good, therefore the Father is in the Son, and the Son in the Father. (A. C. 2803.)

The conjugial in the supreme sense is the union of the Divine and of the Divine human in the Lord. (A. C. 6179.)

In the Word, by marriage is signified celestial marriage which is of good and of truth, and in the supreme sense Divine marriage which is of them in the Lord. (A. C. 3132.)

For from the Divine marriage which is the union of the Father and the Son, or of the Lord's Divine itself with His Divine Human, the heavenly marriage exists . . . from this is conjugial love. (A. C. 3960.)

There is some kind of marriage throughout universal nature. (A. C. 718.)

Everything has its marriage, . . . without which it could not exist at all. (A. C. 747, 5194, 7022.)

That in all things both collectively and singly there is a resemblance of a marriage. (A. C. 1432.)

Concerning the marriage of the love or will with wisdom or the understanding, and of good and truth in the Lord, and in the created universe. (D. L. W. 401–406, 410, 419.)

That the husband does not represent the Lord, and the wife the church, because both at once, the husband and his wife, make the church. (C. L. 125.)

That therefore there is not a correspondence of the husband with the Lord, and of the wife with the church. Because the soul of the offspring is from the father, and its clothing from the mother. (A. C. 126.)

In direct opposition to these plain teachings of Swedenborg, articles have been published recently, taking the marriage of the Lord with the church as the typical or supreme marriage, stating that the highest expression of womanhood,

or the mother, was the church. For many years it was taught that the mother gave nothing to her child but the material body, and many in the church insist upon this mistaken view today. If the church was the supreme wife and mother, it would be a wonderful revolution in human thought, for according to the laws of most Christian countries — with a few exceptions in recent years — the man and wife are one, the woman losing her separate identity and becoming merged into the man who becomes that one. The New Church would reverse this, for, in the regenerate church the man would be merged into and absorbed by a feminine church. In Genesis we should find, "in the image of God created He man, and in the image of the church created He woman." The doctrine of the Divine humanity should be renamed the Divine masculinity. This seems absurd, presented in this way, but it is the logical deduction from the principles that chiefly control the action of the church today.

The truth would seem to be, according to the passages referred to — and I have given a very few of those referring to these subjects — that there is a perfect bi-sexuality in God the very Man; in this dual nature, one part is called the Divine love or good, the Divine, the *Esse*, the Father or husband, and the other part the Divine wisdom or truth, the Divine Human, the *Existere*, Son or Christ, mother or wife; that marriage is in the supreme sense in God, and from Him marriage or its semblance exists in every created thing, and that without this marriage nothing could be. The marriage of God with the church is the marriage of the Infinite Husband and Wife with the finite husband and wife, whether this last is an individual unit, or aggregated in the entire heaven, or the church in its greatest form, or its least; and that conjugial love between the husband and wife is from this marriage of God with the church; and that the clothing or form or *existere* of the soul from its inmost as well as the external material body is from the mother.

When in the development of humanity the men of the Most Ancient Church, losing the innocence of infancy, lost at the same time the celestial state and the knowledge of God from

perception, they gradually became less spiritual and fell away from the belief in one God, believing in many gods and then in idolatry, but their gods and idols were male and female, and the priestly office was shared by both men and women.

The Jews were a chosen people separated from all other nations by their belief in one God and he a spiritual one, not the work of men's hands. They were so natural that they could have no appreciation of conjugial love; their women were their inferiors, and the only possible God to them was a male one.

Christ, the Divine Truth, representing the Divine wife or mother, restored the feminine as far as was possible at that time to the conception of the Divine Being; but the genius of the world was incapable of understanding Him — all social, political, and religious customs were based as now upon a theory exactly opposed to His teachings. Although by example and precept Christ taught the equality of men and women, that they were equally made in the image and likeness of God, the world could not receive it. And when Swedenborg as has been shown repeats and explains our Lord's sayings, we in the New Church today are as little ready as the Jews to follow and obey. We still insist upon a male God, and a mysterious trinity which becomes perfectly simple only when understood as the Infinite Father and Mother blessing their children by the Holy Spirit. For as we have seen in A. C. 1432, in the Lord Himself is the celestial marriage inasmuch as the Lord is that marriage itself; and (A. C. 3004) that by Jesus Christ is signified the Divine marriage.

The proclaiming of this truth, the duality or sexuality not merely of nature or of humanity but of God, is the most important work before the church today. Instead of this we in the New Church deliberately vote that the female principle is not fit to be a delegate to a Convention, or do any other responsible church work except feed us and get up fairs, raise money for the men trustees to spend, and generally do as she is told and instructed by men.

It should be laid down as axiomatic in the church, that

while the sexes are radically different — a difference extending from the inmost spiritual to the external natural — each sex is created alike and equally in the image and likeness of God, and is born into the absolute right to follow any path, and to engage in any work, religious, social, or political, that it chooses, and is alike responsible to God in it, and that for one sex or member of a sex to control, or govern, or limit in any way the absolute, perfect freedom and liberty of the other sex, or any member of it, is directly opposed to Divine order, on every plane of human existence; and that only in the full exercise and enjoyment of this absolute and perfect liberty and freedom, to woman as well as man, can the true spiritual development and regeneration of humanity be attained.

It must be granted that no question can be rightly answered, no problem solved, whether religious, social, or political, unless woman has contributed her full share to the answer or solution; and, in addition, she must not only share fully in forming any conclusions, but in enforcing them.

It is important that this should be stated as clearly as possible, for it is the corner-stone of the new era in heaven and on earth that the Divine Being is not male, but male and female, and that the sexes are related to each other as the Divine Love or Good is to the Divine Wisdom or Truth, both contributing their share to the common one or *homo*, in perfect freedom.

It is well to remember what is not said in the Bible or Swedenborg as well as what is said there.

While with the Jews women were by their laws subordinated to men, Swedenborg explains this as due to their entire lack of spiritual life, and Christ refers to these customs as due to their hardness of heart. Paul, in making the husband the head of the wife laid the foundation for nearly all the laws of Christian countries, as has been shown, in direct opposition to our Lord's teachings, and Swedenborg devotes two numbers, C. L. 125 and 126, to refuting in detail the erroneous nature of Paul's instructions; who, sound enough when he stated that men, now kings and priests, needed no one to

stand between them and God, insisted that woman does not stand in the same relation to God that man does, but that man stands between her and God. It is not in the least degree a question of woman's fitness to do some things better than others; the question is as to man's right to determine for her what she is or is not fit for. I cannot find in the Bible or Swedenborg any passage that gives him this right, and there are numbers of passages that say he should not have it.

The broad statement that the love of rule is destructive to conjugial love, and the universal principle repeatedly found in the Writings that only in freedom is regeneration possible, should be enough; and yet men persistently refuse her that freedom without which it is impossible for her to reach her highest development and consequently her complete regeneration, while claiming, however, for themselves the broadest freedom possible.

In every direction openings for woman's work and influence are increasing. Most modern reforms place woman's equality as a corner-stone. The temperance reform insists upon woman's suffrage, the farmer's alliance, the granges, and labor associations all accept women as equals.

The great Methodist Church, the largest and most successful of Protestant Churches, owes its success and numbers largely to its recognition of the emotional and affectional element in religion, and the large share that its women have in its work. The Presbyterian Church is voting through its representative bodies everywhere to revise its creed so that the feminine or love element will be recognized, and it will not be as absolutely masculine as it now is. Only in the New Church we remain in stolid, mediæval darkness, deliberately closing our eyes to the light that, coming through our own doctrine, is changing the whole world about us. We are like one trying to do his work with one eye shut and a hand and foot tied, and wondering why the church does not grow.

The continuous record of man's blunders and crimes for two thousand years ought to penetrate our conceit and love of rule deeply enough to convince us that we have tried to manage the world by ourselves long enough.

While there were excellent reasons for Paul's teachings on this subject, as well as for the pioneers in the New-Church Society following his example, yet these reasons should be only temporary in the New Church. Now is the consummation of the age, the last judgment, and final coming of our Lord, which was expected by the disciples. If we expect after a brief period of spiritual illumination to go back into darkness, as the world commenced doing soon after the resurrection, our conduct would be natural; but for us the road to the Golden Age is unobstructed except by our own blindness and obstinacy.

While the New Church is at first the man-child in the wilderness, there is no reason why it should always remain so. In embryonic growth the brain first appears; then the body is formed from it, and grows until in time the whole is sufficiently developed for birth, and even then the head is disproportionately large for the body. Every one knows the time of intense intellectual activity in childhood, when our little ones seem animated interrogation points; but by and by, as the baby grows, the heart, hands, and feet grow in proportion. The child having learned its lesson should try to live it and do it.

Now in the church, because Swedenborg says, the church is this man-child, we seem to have got into the idea that it must always be a system of doctrine or truth, and to forget that it is a doctrine of life, and that its truths when properly presented, are universally applicable to all human needs. As the church grows, it should cease to remain masculine and become human — that is, bi-sexual.

No other Christian Church has this knowledge; indeed, their premises founded upon Paul are, when logically carried out, opposed to these truths. The New Church only, can give these truths to the world, which is groping blindly for them. Shall we in our lives and dealings give out to others, pure and unperverted, what the Lord has given to us?

We often speak of the mission of the New Church. No mission could be imagined so high as raising womanhood and motherhood, from where ages of ignorance and oppression

have sunk it, to the heights where God placed it in the beginning. And when men are willing that women should occupy in perfect freedom the place that God intended for them, and will let them choose it for themselves, when and how they please, some wise wives may come and finish the interrupted relations in "Conjugial Love." Perhaps they are here now, but before men can hear them, they must try to realize David's prayer, "Create in me a believing heart, O God!" for such things must be heard with the heart as well as with the head.

When men realize that he is not the wisest who knows the most, but he who loves the best, they will gladly recognize that she loves most tenderly and truly who loves most wisely and intelligently.

Brooklyn, N. Y. C. Chauncy Parsons.

THE SERVANT.

Luke xii. 35–38.

Waiting for their Lord they stood,
In Life's fairest neighborhood;
Girded loins for instant duty,
Burning lamps of heavenly beauty;
Watching for His coming there,
In the star-lit, midnight air;
From the Wedding to draw near,
Waiting till He shall appear.

Blessed servants! He has come,
Seeking in our hearts his home;
Now He knocketh at the door,
Which in light He stands before.
Open wide the portal's gate,
For He cometh in such state
With His angels; ne'er before
Stood such Monarch at the door.

In what splendor He appears!
Lamps all lighted bright as spears,
Like a Victor from the wars;
Banners studded thick with stars —
Sweetest songs of angel choirs,
Music of celestial lyres;
While the radiance of His grace,
With all heaven, lights up the place.

Lo! the table now is spread,
With Divine and living Bread.
Lo! the cup is filled with Wine
Ripened by the Sun Divine.
Feast of feasts! each happy guest
From his watching now finds rest;
For the Master bids them all
To His Marriage Festival.

But what wonder do I see?
Whence this heavenly mystery?
Who like girded servant stands
With bowed head, and folded hands,
Waiting at the Marriage Feast
As He were the very least?
'T is my Lord, my King, Who waits
And all service consecrates.

In the first watch at Thy side,
Like the Bridegroom and the Bride,
Or if waiting for my Lord,
In the second watch, or third!
O, what love was e'er like this!
O, what ecstasy of bliss!
O, what blessedness to be
At the Wedding Feast with Thee.

JOHN WESTALL.

NATIONALISM.

NATIONALISM as presented in Mr. Bellamy's book, "Looking Backward," and as believed in by the many clubs and colonies that are forming in various places over this country, should be considered more from the religious principles laid down and incorporated into their constitutions and by-laws, than from any merely socialistic or political points of view; because in those religious principles so embodied, is the gist of Nationalism. The principal thing as set forth in Mr. Bellamy's book is, that coöperation as against competition brings to each member of the commonwealth all the benefits that, under successful competition, are given only to the few; and that each working for all brings the benefits of all to each, and thus equal rights are secured to all and poverty literally abolished, because each has equal rights and membership in the commonwealth.

This principle being looked to and believed in by each member of the commonwealth, and each feeling that he has a common inheritance with all, destroys many if not all the incentives to selfishness, and in thus doing away in a great measure with selfishness, crime, which is an outgrowth of selfishness, is also abolished; and thus two of the greatest evils that our common country is cursed with and that are the outgrowth of the competitive principles, or rather want of principles, of the commercial world are done away with.

It is quite easy for candid, thinking people to see that downright selfishness has a very large preponderance of influence in the mind of the business world as its commercial business is now done. Individually, it is entirely too much so, and collectively it is overwhelming; so much so that even with those who would gladly carry out a more brotherly course, the very environments that surround them will not permit it. To try to carry out the Golden Rule with the present surroundings would be like "pitching straws against the wind," or trying to row up stream against a swift current,

or like an angel of heaven trying to live the heavenly life in one of the hells. We have to battle too much on the defensive to make a success of practising the Golden Rule, where there is such a large preponderance of evil influences meeting us on every hand, which grows out of selfishness, fostered and nurtured by the competitive system of our business commonwealth. The very atmosphere that we breathe says self and the world first, and then if there is any time or disposition or use for the Lord and the neighbor, they can come in in a secondary way.

Nationalism discards self as being first. It looks upon the general good as being of first importance and self as secondary — the commonwealth first and the individual through the commonwealth. Is it not plain logic, that if each individual in our common country was striving to do that which would best serve the general good, that the individual good would be best served thereby also? Do not all New-Churchmen understand that the love of self and the love of the world are the two opposite loves of the Lord and the neighbor? And do we not all know that in the hells the two former are the ruling loves, into which all other evil loves converge as into a common centre, while in the heavens the latter loves are the first and leading loves into which all other heavenly affections centre? Which, then, is it best for us to favor and be influenced by here upon earth, the loves that prevail in the hells or those that actuate the angels of heaven? Which kingdom is it that we pray for in our hearts, that of hell, or the kingdom of heaven?

If Nationalism looks more to the general good than to the individual, it must be an outcropping of the new dispensation that we are now living in. It must be an endeavor to plant heavenly principles down upon earth.

But this idea may be repugnant to some New-Churchmen, because many of the persons that are advocating Nationalism and are at the head of the organizations are non-believers, or are skeptical, and some downright infidels. Such New-Churchmen may possibly think that if Nationalism was from heaven, positive New-Church doctrines would be the founda-

tion stones, and New-Church people would be the founders. But such persons should bear in mind that the heavens all the time are pressing down upon earth in the endeavor to find an ultimate; and the heavens or the Lord is "no respecter of persons," but to whatever class of persons has the open mind and heart ready to receive the truth, He stands ready to give. Indeed the natural man is affected with truth upon his own plane in a greater degree than the spiritual man upon the natural plane, "for the children of this world are in their generation wiser than the children of light." Therefore we should expect natural men to be affected upon their own plane, spiritual men upon theirs, and celestial men upon the celestial plane. Influx is received according to the plane upon which a man stands.

Nor does influx stop in the lowest human plane, but it descends into the three kingdoms of nature — animal, vegetable, and mineral — producing its beneficial effects in each of these kingdoms.

This being a fact concerning influx, it should not be looked upon as being out of order for non-believers, skeptics, and merely natural men to organize society so that labor and capital and all the other departments and divisions of natural life will be upon a more just and equitable basis than it has been or can be under the competitive system.

Looking at the subject from the point of view that the merely natural man sees it from, it secures to the individual and also to the people at large the greatest possible natural benefits; and seen from the standpoint that the spiritual look at it from, it secures to the individual and also to the masses much greater spiritual advantages; because the evils of selfishness have not the actuating influences to stir up and keep alive the hereditary and acquired evil nature — in a word, there are not the incentives to living an evil life that exist under the competitive system.

Again, looking at these movements, and the kind of men that begin them, and the plane of life upon which they are commenced, we should always bear in mind, that there is a law that governs all these things.

In the regeneration of the individual man, the work must begin down in ultimates first; the prompting influences all come from within, but the first beneficial effect is in the outward speech and act — the ultimate of the man.

In keeping the commandments, it must first be done in the letter; afterward they can be kept in the higher senses — the spiritual and celestial. That is the order of spiritual growth — from ultimates, upward. "First the blade, then the ear, and then the full corn in the ear."

This being a law of reform and of progress, it is not to be wondered at, or looked upon as being out of order, for natural man to begin reforms, and to be effected on their plane of life with the spirit of reforms. Reformation to a great extent must be carried forward by natural men. Reform is mere scavenger work that must be done that spiritual truth may get a foothold to do the work of regeneration.

Taking society at large as it now is, spiritual truth cannot find a lodgement, so as to do its work — society is too full of the evil and false. The New Church cannot be established so as to become a controlling influence in such a wilderness state. The evil and the false that largely compose society as to influence must first be removed, and that cannot be done as long as the competitive system is extant and commercial business carried on under its baneful influence; for that system fosters and builds up selfishness, and selfishness suckles all the evils of life.

It is of the Lord's Divine Providence that the church should at first be confined to the few, and that its numbers should successively increase, because the falses of the former church must first be removed; for before this truths cannot be received, since truths which are received and implanted before falses are removed, do not remain, and they are also rejected by the dragonists. The like happened with the Christian Church which increased successively from a few to many. (A. R. 547.)

There is one other thought that we wish to express in connection with what we have already said upon the subject of Nationalism, which is this, that there is a time for everything to be done, which has as an end the general good of humanity;

and it does not seem to be possible to accomplish good results in any such line of thought until this opportune time comes; a kind of "tidal wave" has to come before good results are reached. That time in governmental polity seems now to be upon us, and all that have to any extent seen, felt, and deplored the evil in connection with the competitive system of business transactions, can now combine with and help along this great governmental reform; for now it would seem is the time for the New Church to come out of the wilderness and be established upon a true church foundation, namely, upon the principles of love to the Lord and charity toward the neighbor — principles actually brought down into acts in life, and lived out upon the ultimate plane.

"And they loved not their lives unto the death," signifies who loved not themselves more than the Lord; by loving their lives is signified to love self and the world, for by the lives is signified man's own life which every one has by birth which consists in his loving himself and the world above all things; therefore, by not loving their lives is signified not to love self and the world more than the Lord and the things which are of the Lord; unto the death, signifies to be willing to die rather; consequently, it is to love the Lord above all things and our neighbor as ourselves, and to be willing to die rather than to recede from these two loves. (A. R. 559.)

Ridgedale, Tenn. JOHN N. WHITE.

WE are saved by the life of Christ; we are saved by the transmitted life of Christ; we are saved by that transmitted life poured out for us, laid down for us. These are the three thoughts involved in the declaration that we are saved by the blood of Christ. Not by something said or done or suffered eighteen centuries ago, but by that spirit of self-sacrifice and denial that was in the heart of Christ, and is in the heart of God, and will be in the heart of God as long as God is God, and as long as He has suffering children with whom to suffer. But it is only as this spirit that was in Christ is in us that we are saved by it. — *Lyman Abbott.*

THE CHRISTIAN YEAR.

III.

LENT: MODES OF OBSERVING IT. 1. — SPECIAL CHURCH SERVICES AND INSTRUCTIONS.

THE Gospels appointed for the first day and for the Sundays in Lent, all suggest topics of instruction peculiarly suited to the practical purpose of the season's observance. These in their order may be thus briefly stated: 1. "The True and Acceptable Fast"; also "Spiritual as compared with Earthly Treasures." 2. "Our Lord's Fasting and Temptations." These could also be treated in a series extending through the whole season. 3. "The Woman of Canaan"; or "Crumbs from the Master's Table." 4. "Vastation"; "The House swept and Garnished"; "Dangers of Profanation"; "The Divided Kingdom." 5. "The Multitude Fed"; "Man's Willing Coöperation Required." 6. "The Lord hides Himself from Those who cast Stones at Him." 7. Palm Sunday: "The King in the Temple"; "The Children's Hosannas"; "The Alternating Triumphs and Humiliations in the Christian's Progress." To these may be added: 8. Thursday in Holy Week: "The New Commandment"; "The Church's Unity in Charity and Peace"; "The Test of True Discipleship." 9. Good Friday: "The Passion of the Cross"; "Greater Love hath no Man"; "Behold the Lamb of God"; "The Great Temptation and the Great Victory"; "The Veil of the Temple Rent." 10. Holy Saturday: "The Laying Down of the Old Life"; "The Burial of the Past."

Besides these, a practical exposition of the Ten Commandments as a help to a real and searching self-examination, or of appropriate passages from the Prophets and Psalms, treating of the Lord's temptations, may be chosen for sermon topics. For private reading, or for reading at special devotional services, the chapters in "True Christian Religion" on Repentance and Regeneration; also the "Heavenly Doctrine" on Repentance, Temptations, Conscience, Liberty, Love of Self

and of the World, and Regeneration; "Divine Providence," 275–329, showing how man is in liberty withdrawn from evil and led to good; the "Athanasian Creed," 32–83, treating of the Ten Laws of Divine Providence, according to which man is led to heaven, and other similar portions of the Writings will be found useful.

The collects of the Prayer Book, appointed for the season; the prayers in the Book of Worship — For Divine Direction, For Submission, For a Forgiving Spirit, For the Grace of Repentance, and For the Faithful Following of the Lord — will all be helpful at this time, at the regular and at special services; but particularly to be recommended is the use of the Litany, serving as it does as a practical guide to self-examination as well as to earnest, united, and heartfelt worship of those engaging in it. Special week-day services at which a few meet together at a convenient hour to sing quietly a devotional hymn or chant, to read the Psalter, hear a lesson from the Word, and a practical, simple passage from the Writings, as above indicated, with a short and plain talk by the pastor on some familiar phase of the Christian life, followed by the earnest uniting of all in the tender and heart-searching petitions of the Litany, will be a sure and invaluable means of preserving a healthful piety, and nourishing the religious affections of the people, without which the regular and more formal or fixed routine of the services of the church will often incline to a lifeless and meaningless mechanism. The fact that these special devotional services are not regarded as obligatory, but as purely optional, and as provided solely for those who seek them from a real desire to enjoy them or profit by them and not from obligatory custom, or the imperative duty which requires our attendance at church on the Lord's day, will conduce to the usefulness of such services not only to those who participate, but to the common body of the church. The earnest, affectionate, spiritual ardor, kindled at these purely devotional services, will impart a vital warmth to all the services and the common life of the society. No one, either pastor or layman, who has ever with sincere purpose availed himself of the help of such special Litany services, when held

for a definite purpose and intelligently and devoutly conducted, will willingly see them abandoned. Their annual recurrence will be greeted with a calm, inward delight. The Lenten season will be looked forward to as one of spiritual refreshment, in which the soul acquires each year, more and more, a taste of spiritual food, and rises to a more realizing contemplation of the things of the kingdom of heaven and its righteousness.

II. — PRIVATE PRAYER, DEVOUT READING, AND CONTEMPLATION.

Apart from the special services and instructions of the church, the sincere observer of Lent will find much to help him in the profitable use of the season in the devotion of more than the usual time to prayer, and the setting apart of stated times for religious reading. Beside the usual reading of the Word, let a certain portion of the church's writings be made the allotted reading of each day, and let if necessary an equal amount of purely secular reading or other divertisement give place to this duty. Let the Litany and the questions for self-examination be frequently used, and let the mind be disciplined in a wholesome self-recollection — a withdrawing from external distractions and excitements so far as to find time and the requisite quiet for real sincere introspection, and calm contemplation of spiritual things. It will be of unspeakable benefit to the New-Churchman, in these busy times of absorbing worldly interests and anxieties, if he can give heed to the Saviour's admonition, and for a brief season, each year, habituate himself in spirit to "go apart into the desert and rest awhile; for there are many coming and going, and they have no leisure as much as for to eat."

This does not mean a withdrawing from any of the duties of life — the neglect of any daily task, the shutting ourselves out of the ordinary intercourse and society of the world; but it means a deliberate, serious recollection of the mind; a determined turning of the soul's eyes inward and upward; a wrenching away of the thought and affection from the too absorbing grasp of purely worldly and corporeal things; and a fearless questioning of the soul in the plain, searching light

of the Commandments, as to the tendency of its life and the amount of goods it has laid up toward God and eternity. This self-questioning, again be it said, is a constant duty; it ought in a measure to be done every day; but we have the authority of the doctrine above quoted, that if done at certain times as a compulsory special duty, its frequent or habitual practice becomes thereby all the easier and more sure of accomplishment.

For reading, if the desire be for the more pointed practical instruction, applying to the immediate duties of life, besides the works and passages above referred to, the following will be useful to the private reader: "Heaven and Hell," 524 to close; "The Doctrine of Charity; "The Divine Love and Wisdom" from "The Apocalypse Explained," especially the numbers treating of the Decalogue; and the treatises in the "Arcana Cœlestia," between the chapters, Concerning Angels and Spirits Associated with Man; Concerning Influx; Concerning the Judgment; the exposition in the "Arcana" of the temptation of Abraham; and the study from the Writings of the internal sense of the penitential Psalms, and of Isaiah lii., liii., having especial reference to our Lord's most grievous temptations and to the passion of the cross, will be especially suitable for the Holy Week and Good Friday.

Besides the special collects, prayers, and lessons, the musical part of the church service may also be made to reflect the solemn and penitential purpose of the season in an impressive and useful manner. For the responsive service the Decalogue in its various forms of response may be used throughout the season on Sundays; at evening, or at special services, the Selections 41–48, will be very appropriate, and the Hymns 38–60. If these are sung year after year, at these special seasons, they will become doubly hallowed and endeared by associations with deep and holy impressions, the use of which as remains, or as states of sanctity preserved by the Lord for use in after life (A. C. 1618), no New-Churchman can doubt.

III. — FASTING.

As the duty of fasting is, equally with that of prayer and of almsgiving, imposed upon Christians by our Lord's direct teaching in His Sermon on the Mount, as well as by His example, the study and the exercise of this duty is one which may most appropriately be undertaken in that season in which we commemorate our Lord's own fast of forty days and forty nights in the wilderness — "during which He did eat nothing." In His Sermon on the Mount (ST. MATT. vi. 1–18), the Lord instructs His disciples in the three duties in succession, of almsgiving, praying, and fasting. There is nothing that justifies us in holding that we are exonerated from one more than another of these obligations; if either one of them is binding upon us, the other two are equally so. The only question with the New-Churchman will be, How may I really fulfil these duties in the sense that they are required of me?

The fact that our Lord warns us in each instance against an abuse or a hypocritical practice of these exercises does not leave the duty itself the less binding; nor because the Lord requires us to do them in secret, that is, inwardly and sincerely are we to hold that the outward performance is therefore done away with. As truly as the Lord's Prayer as here given is enjoined as an actual duty, a formal act as well as an inward state, so must we regard the other two exercises joined with it. To be a reality, a state must be ultimated in act. What is prayer that is never put into words and addressed with intention to the Lord? Or rather what do all prayerful states amount to that never find this outward expression? What is almsgiving that exists as mere inward state and never reaches the deed of the hand? In the same way what is fasting that exists in inward state only, and never amounts to any exercise of restraint on the body or appetites and inclinations of the natural man? We are not bidden, it may well be carefully observed, to exchange fasting for outward anointing and rejoicing, but the command to fast remains, and the bidding is *when ye fast* fast so that your fasting may appear as such to the Father Who seeth in secret. If this be interpreted to mean that we are not to engage in any public appointed sea-

sons or exercises of fasting, like that of Lent, because our fasting will so be seen of men, then the same objection must be urged against all public or common exercises of prayer — even repeating the Lord's Prayer together in church — seeing that we are equally enjoined, "*When we pray to enter into the closest and* shut the door and pray to the Father which is in secret."

We should only pervert the meaning of these Divine instructions if we robbed them of their practical application as rules of conduct and considered them as mere states of mind. What is insisted on is that our almsgiving, our prayer, and our fasting be all and equally acts sincerely done in the sight of God, thus done inwardly and not with a view to the world and its rewards. Far from being justified in selecting two of these exercises for external performance and remitting the last to mere sentiment or to neglect altogether, it will be found on examination that the three make one of those holy and perfect trines of the Holy Word, which if violated in one member is violated in all. Alms, prayer, and fasting will be found to be as closely and necessarily united as the gold, frankincense, and myrrh in all true and earnest worship. The good works of love are dependent on the prayer of faith, and these require as their basis the actual obedience of the body in the natural man in the denial of self — the negative or the human part of the work of keeping the Commandments. Fasting is the discipline or the subjugation of the external man that the internal may rule; it stands for the temptation combats and the states of vastation and emptiness consequent on the removal of evils or the denying of their gratification; as a state of abstinence from food it means the mourning for the defect of good and truth, and also the absence of all desire for the good and the true. It is eminently a state of trial. (A. E. 375, 1189; A. C. 10686.) It is described in the Word as the state of the man "when the evil spirit is gone out, walking through dry places, seeking rest and finding none; and therefore returning to his house and finding it swept and garnished." It is the state of actual repentance — the shunning of evil as sin as preparatory to the life of genuine faith, the regeneration, and the good works of the

spiritual man. Prayer is that actual faith in and looking to the Lord, without which we are unable to shun evil as sin, and the doing of alms or the work of righteousness is the regenerate life of faith and charity in which the interior man rules, and the right hand of love takes precedence over the external restraints of truth or compulsory discipline. Says Clowes:

There appears to be a connection in the spiritual sense between the three grand duties of almsgiving, prayer, and fasting prescribed by the Lord, which is the same as was between the good of love, the truth of faith, and the trial or temptation which is a consequence of their reception. For the duty of almsgiving has respect to the reception and operation of the good of love; the duty of prayer to the reception and operation of the truth of faith; and the duty of fasting has respect to the spiritual trials or temptations which result from a right love and a right faith.

If, however, the fasting enjoined by our Lord is not only the representation of a certain internal state of trial or combat, as prayer is representatve of a state of faith, but an actual outward exercise as well — as prayer undoubtedly is — then it behooves the New-Churchman to carefully enquire what this outward exercise is. In two memorable passages, the Word defines to us the exercise of an acceptable fast. One in Isaiah where we are told that "the fast which the Lord hath chosen is to loose the bands of wickedness, and to undo heavy burdens, to let the oppressed go free and that ye break every yoke; to deal thy bread to the hungry, to bring the poor that are cast out to thy house; when thou seest the naked to cover him; and that thou hide not thyself from thine own flesh."

In the "Summary Exposition of the Prophets and Psalms" we are told that this means that true conversion consists not in devout speaking, but in shunning evils and doing the works of charity. The works here enumerated, outwardly performed, are just as liable to the charge of ostentatious piety, as are the exercises of abstinence and the mortification of the natural man. While as acts of mercy and benevolence they are not inconsistent with the interior works of actual repentance, viewed in their spiritual meaning they will be found to

accord very exactly with these. The loosing the bonds of wickedness, the letting the oppressed go free, the feeding of the poor, and clothing of the naked, as acts of a spiritual fasting, can hardly find a truer or more real exercise in the New-Churchman than in those exercises of self-discipline, those humiliations and mortifications of the natural appetites and habits whether of body or of mind, which shall set the spiritual man free from its bonds, and let it find its nourishment and clothing in the inflowing of the Lord's good and truth.

Washington, D. C. FRANK SEWALL.

A MORNING WALK.

"In green pastures — beside the still waters."

LIGHT of the Sabbath morn;
How peacefully it rests
Upon these grassy slopes
And on their rocky crests;
It glistens on the stream
That winds among the hills,
And the wide landscape round
With life and beauty fills.

Light of the Sabbath morn;
It falls upon the soul,
And all its wondrous powers
Yield to its mild control.
Enlightened by its rays
We walk, divinely led,
O'er hills, and by the stream
Where Christ's own sheep are fed.

We need not wander far
These heavenly paths to win,
For nature is aglow
With that which lies within.
Mayhap, that when released,
We pass death's open door,
We shall transfigured, see
This very scene once more.

Salem, Mass. J. R.

EXTRACTS FROM LETTERS OF DR. J. J. G. WILKINSON.

IX.

WAR'S EVILS.

AUG. 27, 1870.

My son-in-law is at the front, I think, engaged in the bombardment of Strasbourg. Of course his wife is terribly anxious; but she says she has given him up to God and to do his duty. Yet does she ask us all to pray for him continually. As this is a dictate of a wifely heart, it cannot be selfish so to pray; but the prayer requires to be extended to all, and the whole heart offered up for peace.

I cannot think very continuously of any other subject than this war — not only personally, but on public grounds. The difficulty I foresee is when France is beaten, if beaten. With whom can the conqueror treat? Not only will an army have been crushed, but a nation; and an old society will be in chaos. What treaty of peace can be signed on the ground of national anarchy? What seems feasible is, that Germany should take Paris, and levy war contribution, and register the war bill by solemn proclamation for a future day in the capital. That she should then march back to her frontier, annexing any territories that safety requires, if any; that she should stand in armed rampart line on her frontier, and decline to make peace until a French Government arises which can be treated with. For at present it would be a good precedent not to make paper treaties with a nation far less worthy of peace than were your Southern States. Other nations ought to be securities for it, and thus a peace league begin.

I go to Eastbourne today, but return on Monday. I cannot leave for long while Hermann Pertz is at the front.

PARIS.

SEPT. 17, 1870.

I hardly know how to write you, for the hot foot of events passing over us, almost crushes out words. The scale of terror is so mighty, and the heart-stricken and apparently about to die by its own choice, so near, and as human beings so dear to us.

I am glad you have not seen Paris, which though not the "heart

of humanity," or in any good sense "the centre of civilization," yet is the highest achievement of material splendor on the earth. Your senses would mourn for its threatened ruin, and its wasted flesh.

Alas ! I do not believe in its republicanism. The essence of the republic consists in letting other people alone, and France is a murderous meddler which has never yet conceived the germ of that republic. The military spirit will not leave civic Paris alone, but will let it become a charred corse, by continuing the war "for an idea." Monarchy, Napoleonism, Republic, all are one continuous mad France.

These weeks have cleared my mind very sadly. They have separated in it, once for all, the commonwealth from the republic. In that way, France is the least of a commonwealth of any European State ; the most dominated by one idea, and one class — the military. Prussia is a magnificent commonwealth, though of a low order as yet. England is not a commonwealth, because dominated by one idea — the commercial. She will fall unless she becomes a commonwealth.

In these considerations, the form of government is of very little present weight in Europe ; the spirit of society is the essential part. All present forms are tending each to its own democracy, but some of the democracies are worthless, and must give up the old spirit, and acquire a new one. Revolution does not alter the spirit, but reënforces it with the expenditure of the emotions of the people ; sheds the people like water. War and destruction, if not peace and humility and heavenly-mindedness, these alone alter the spirit, either by breaking or conversion. Governments kept together, and constantly forged into new humane efficiency by increasing knowledge and virtue, are the condition of European progress. The republic, coincident with the commonwealth, will come out of this pressure of the people in a very few years.

The German action has given monarchical forms a new lease in Europe — probably a lease of five or six years ; and it seems probable that from Germany the declared commonwealth will begin, and that she in her might is designed to be the central plateau of the United States of Europe. But evidently no popular ferment can produce the basis upon which a new world is to be built. War upheaves its new granite, and Peace from heaven must in its appointed time call forth the new kingdoms of the commonwealth life.

You have had experience of all this in America — a republic that was no commonwealth, but a cannibal State, and a commonwealth that had to kill that republic by all the weapons of war. Remember this.

FRANCE.

SEPT. 3, 1870.

This week is a record for me of war correspondence, including words of sympathy for the families of the dead.

In this horrible tempest of battles, I see with clearness the destruction of the destroyer; the earth swept sweet of the mists that have drugged and poisoned the European nations; France stricken with final palsy as the propaganda of ideas. Napoleonism is but the outward leprosy of it; it exists to the core and brain in the will to impose on all the earth her own fashions, from the dresses that make apes of men and women, to the liberty, equality, and fraternity, which all Frenchmen burn to put as political dresses upon other peoples. The right of France to go to war, to cut the throat of nations, for her ideas — that is what is dying on these battlefields. Ideas can and do propagate themselves, but never if we go to war for them. The Mahometan sword is as untrue for politics as for religion; and France is now being put in a prison, which will limit her from all external action, and emancipate her for inward change of heart. She can then influence the world. America influences the world by being a successful republic. France had fain influence by proclaiming a republic, and rushing forth in its unreal name. In this case she inevitably proclaims the infernal republic. But these infernalities are now being cut out of her.

UNITY.

SEPT. 21, 1870.

When your war was waging, and your people fought to preserve their unity, I was at first very angry with them for fighting, not ostensibly against negro slavery, but for unity. I did not comprehend the value of unity in a nation as I now understand it, or I should have waited more patiently to see anti-slavery as God's reserve cause brought up to the front. What is unity but national love in act on the greatest scale? And what will unity do but absorb war by at last leaving no nation outside? And when self-defence is done, the swords must be beaten into ploughshares and the spears into pruning-hooks.

The self-defence of homes and private people against institutions, and kings, and priests must come on, as an ever-extending fact from the leaven of general unity. The self-defence of minds, and souls, and loves must extend inwardly from the outward provocative of free citizenship — Heaven being the strategist all the while, who at length crowns the day with victory, liberty of loves, the free play of the Holy Ghost.

The Germans are fighting for the lowest unity and the lowest security, but these are the foundations of all. The edifice will be crowned by each man sitting under his own vine and his own fig tree, sheltered and supported by the natural truths and the spiritual truths of his own heart and life. And from them unity will extend to the other European races.

GERMANY.

SEPT. 19, 1870.

We do not, I believe, differ at all in spirit and substance about the republic; and certainly Germany cannot be credited as the initiator of the European Commonwealths, excepting for what Providence will draw out of the present shaking of the nations.

FRANCE AND GERMANY.

SEPT. 5, 1870.

Your words modify my thoughts, as they ought to do. Both parties in this duel are out of the law and spirit of the Prince of Peace; in the end, perhaps very soon indeed, both will have to suffer that revolution which is a bad nation's first name for awakened conscience, and head bowed to a far-off Righteousness; but present sympathy goes with Germany as attacked in her home, and as resisting the invader. If Germany is greedy of mercilessness, sympathy will change hands so far as it can. Recollect, however, that not kings and emperors are here at death play, but every man and woman in the two countries, and that momentaneous republics on both sides, tomorrow, would only carry out the strife from deeper fires of passion with volcanic mouths more open. Like your war, this war is a fight against war — for unity and consolidation in this case of Germany — and through it, as in your war, emancipation will gradually come up, and individual freedom be born. But, do not suppose that this is mere work of dynasties; it is a holy war in what is to come out of it, for ends as great as the

end achieved by your war; and because the rank and file of the two nations are bad, it is the only way in which those ends can flow, and thus, horrible as it is, it is a necessary war.

We are personally anxious, hearing of great losses of life in the parallels before Strasbourg.

PROPHECY.

OCT. 1, 1870.

I am here still, and shall probably not leave for a few days yet. Anxious waiting about my son-in-law and daughter are the first causes; and then I have grown suddenly busy, and cannot tear myself away from the beseeching of sickness; and the war gives me much writing to do.

I see the lands of a bright future beyond all these awful things. I see war hunted to its European nest, and exterminated in its nursery; and great commonwealth times inaugurated by a race stiff enough and strong enough to be the Atlas that supports forever the European Republic. But we must wait for this until war is slain, and kings lose their office. A very few years will do it; and then Bismarck and Moltke and Wilhelm will be gathered to their urns; and their successors, stern with love, will found an International Peace that no nation will dare to injure.

My son-in-law is safe, and I hope he may be kept at Strasbourg to rebuild, and not be sent into France to slay.

The war opens wider still, and France is going, not into anarchy, but to dissolution. Soon there will be as many Frances as there are towns and villages in France. It will be reduced to what was called in your war, "territory." The Germans have taken the old German provinces — there will be no present treaty about it — and after occupying France, they will probably hold part of it, until by private effort of Frenchmen, the war indemnity is paid; when they will go home, and leave France to reconstruct herself. But she will then be a chicken, where before she was an imperial eagle. A chicken, however, is a true beginning for a new Gallic race.

Such appears to me to be the course events are taking.

PRAYERS FROM THE WORD.

In our liturgy there are four brief extracts from the Psalms classified as "Prayers from the Word." It has seemed to me for some time that, in this respect, the liturgy was deficient, because it is a generally felt want that the Lord's Prayer repeated by all should be preceded by some prayer from the Word repeated by the minister. The subjoined passages have been selected with care, and are believed to be nearly if not quite what is needed. Fifteen in number they afford much variety. They are of nearly uniform length, somewhat longer than the Lord's Prayer.

Cambridge, Mass. T. F. Wright.

Give ear to my words, O Lord; consider my meditation. Hearken unto the voice of my cry, my King and my God, for unto thee will I pray. My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up. For thou art not a God that hath pleasure in wickedness, neither shall evil dwell with thee. The foolish shall not stand in thy sight: thou hatest all workers of iniquity. As for me I will come into thy house in the multitude of thy mercy: in thy fear will I worship toward thy holy temple. Lead me, O Lord, in thy righteousness because of mine enemies; make thy way straight before my face. (Ps. v.)

Hear the right, O Lord, attend unto my cry, give ear unto my prayer that goeth not out of feigned lips. Let my sentence come forth from thy presence, let thine eyes behold with equity. Concerning the works of men, by the word of thy lips I have kept me from the paths of the destroyer. Hold up my goings in thy paths that my footsteps slip not. I have called upon thee, for thou wilt hear me, O God; incline thine ear unto me and hear my speech. Show thy marvellous loving kindness, O thou that savest by thy right hand them which put their trust in thee from those that rise up against them. As for me I will behold thy face in righteousness; I shall be satisfied when I awake, with thy likeness. (Ps. xvii.)

Unto thee, O Lord, do I lift up my soul. O my God, I trust in thee; let me not be ashamed, let not mine enemies triumph over me. Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause. Show me thy ways, O Lord; teach me thy paths. Lead me in thy truth and teach me; for thou art the God of my salvation; on thee do I wait all the day. Remember, O Lord, thy tender mercies and thy loving kindnesses, for they have been ever of old. Remember not the sins of my youth, nor my transgressions; according to thy mercy remember thou me for thy goodness' sake, O Lord. For thy name's sake, O Lord, pardon mine iniquity, for it is great. (Ps. xxv.)

Hear, O Lord, when I cry with my voice; have mercy also upon me and answer me. When thou saidst, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek. Hide not thy face far from me: put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation. When my father and my mother forsake me, then the Lord will take me up. Teach me thy way, O Lord, and lead me in a plain path because of mine enemies. (Ps. xxvii.)

In thee, O Lord, do I put my trust; let me never be ashamed: deliver me in thy righteousness. Bow down thine ear to me; deliver me speedily: be thou my strong rock, for an house of defence to save me. For thou art my rock and my fortress: therefore for thy name's sake lead me, and guide me. Into thine hand I commit my spirit; thou hast redeemed me, O Lord, God of truth. Thou hast not shut me up into the hand of the enemy; thou hast set my feet in a large room. Oh, how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men. Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt secrete them in a pavilion from the strife of tongues. Blessed be the Lord, for he hath showed me his marvellous kindness in a strong city. (Ps. xxxi.)

Thy mercy, O Lord, is in the heavens; and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast. How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of

thy wings. They shall be abundantly satisfied with the fatness of thy house ; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life ; in thy light shall we see light. O continue thy loving-kindness unto them that know thee ; and thy righteousness to the upright in heart. (Ps. xxxvi.)

Have mercy upon me, O God, according to thy loving-kindness ; according unto the multitude of thy tender mercies, blot out my transgressions. Wash me thoroughly from mine iniquity and cleanse me from my sin. For I acknowledge my transgressions and my sin is ever before me. Purge me with hyssop, and I shall be clean ; wash me, and I shall be whiter than snow. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy holy spirit from me. Restore unto me the joy of thy salvation ; and uphold me with thy free spirit. The sacrifices of God are a broken spirit : a broken and a contrite heart, O God, thou wilt not despise. (Ps. li.)

Hear my cry, O God ; attend unto my prayer. From the end of the earth will I cry unto thee, when my heart is overwhelmed : lead me to the rock that is higher than I. For thou hast been a shelter for me, a strong tower from the enemy. I will abide in thy tabernacle for ever, I will trust in the covert of thy wings. For thou, O God, hast heard my vows, thou hast given me the heritage of those that fear thy name. Thou wilt prolong the king's life, and his years as many generations. He shall abide before God for ever : O prepare mercy and truth, which may preserve him. (Ps. lxi.)

Praise waiteth for thee, O God, in Zion ; and unto thee shall the vow be performed. O thou that hearest prayer, unto thee shall all flesh come. Iniquities prevail against me ; as for our transgressions, thou shalt purge them away. Blessed is the man whom thou choosest and causest to approach unto thee, that he may dwell in thy courts : we shall be satisfied with the goodness of thy house, even of thy holy temple. By terrible things in righteousness wilt thou answer us, O God of our salvation ; who art the confidence of all the ends of the earth and of them that are afar off upon the seas. (Ps. lxv.)

In thee, O Lord, do I put my trust, let me never be put to confusion. Deliver me in thy righteousness and cause me to escape :

incline thine ear unto me and save me. Be thou my strong habitation whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock and my fortress. Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man. For thou art my hope, O Lord God; thou art my trust from my youth. I will go in the strength of the Lord God: I will make mention of thy righteousness, even of thine only. (Ps. lxxi.)

How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh cry out for the living God. Blessed are they that dwell in thy house; they will be still praising thee. O Lord God of hosts, hear our prayer; give ear, O God of Jacob. Behold, O God our shield, and look upon the face of thine anointed. For a day in thy courts is better than a thousand. For the Lord God is a sun and shield: the Lord will give grace and glory; no good will He withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee. (Ps. lxxxiv.)

Out of the depths have I cried unto thee, O Lord. Lord, hear my voice: let thine ears be attentive to the voice of my supplications. If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared. I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning, yea more than they that watch for the morning. Let Israel hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities. (Ps. cxxx.)

O Lord, thou hast searched me and known me. Thou knowest my downsitting and mine uprising. Thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there. I will praise thee; for I am fearfully and wonderfully made; marvellous are thy works; and that my soul knoweth right well. Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any

wicked way in me, and lead me in the way everlasting. (Ps. cxxxix.)

Lord, I cry unto thee; make haste unto me; give ear unto my voice when I cry unto thee. Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice. Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing, to practise wicked works with them that work iniquity. But mine eyes are unto thee, O God the Lord: in thee is my trust; leave not my soul destitute. (Ps. cxli.)

Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me. (Ps. cxlii.)

Hear my prayer, O Lord, give ear to my supplications; in thy faithfulness answer me and in thy righteousness. And enter not into judgment with thy servant, for in thy sight shall no man living be justified. I stretch forth my hands unto thee; my soul thirsteth after thee as a thirsty land. Cause me to hear thy loving-kindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee. Deliver me, O Lord, from mine enemies: I flee unto thee to hide me. Teach me to do thy will; for thou are my God: thy spirit is good; lead me into the land of uprightness. (Ps. cxliii.)

THENCE it appears that the greatest honor man can manifest to God, is the perfection of his life, and so it follows that this is the true and integral divine worship.— *Savonarola.*

"I HAVE lived by faith and have found God in his Son, and there I find Him now; if you would find God, look for Him in his Son; there He is to be found and nowhere else." —*Last words of Thomas Mayhew, first governor of Martha's Vineyard, Mass.*

THE PHILOSOPHY OF SWEDENBORG.

VII.

MATTER AND FORCE. (*Continued.*)

We are now prepared to enter upon the consideration of matter as phenomenon, or under its aspect to the mind of a concrete physical reality. "The atmospheres are discrete substances or least forms" (D. L. W. 174); and, of course, so are the various kinds of grosser matter all of which are produced by their condensation. This is not the case, however, with aura, which is absolutely continuous; for there is "no vacuum" in nature, and consequently no atoms in the first natural substance. (A. C. 5084.) The sensible atoms being the ultimates of creation in which all that is prior is contained, if we can conceive of them as possessing the requisite conditions sought for by science, we will have answered its questions of the first importance, have solved its profoundest problems, and laid the foundation for its never-ending development; and until we do this no explanation of a fundamental character is possible. This is understood and admitted by scientists, and hence the stupendous efforts to discover the constitution of the atom, or to imagine how an atom is possible which will satisfy all the demands of chemistry and general physics.

Prof. J. Clerk Maxwell remarks:

> The conditions which must be satisfied by an atom are permanence in magnitude, capability of internal motion or vibration, and a sufficient amount of possible characteristics to account for the difference between atoms of different kinds.
>
> The small hard body imagined by Lucretius and adopted by Newton, was invented for the express purpose of accounting for the permanence of the properties of bodies, but it fails to account for the vibrations of a molecule as revealed by the spectroscope. (*Encyclo. Brit. s. v. Atom.*)

Maxwell also notes that:

> One of the first, if not the very first *desideratum* in a complete theory of matter is to explain first, mass, and second, gravitation. (*Ib.*)

Now the atoms of Newton's conception, do not in the slightest degree tend towards furnishing an explanation of the great law he discovered, but rather disconnect themselves from it. The atoms of Boscovich and Faraday lack that element which impresses us as material substance, and which in their aggregation become measurable in mass. The vortex atoms of Helmholtz and Thomson are incapable of either manifesting mass, or of explaining gravitation.

Mr. William B. Taylor, in his memoir on "Gravitation," already alluded to, remarks:

> In the conception of a *statical* pressure of ether constantly acting *inwardly* on concentric spherical surfaces, there is the obvious irrationality of a stable non-equilibrium.

There can be no doubt as to the irrationality of the conception, unless we can perceive how this apparent "stable non-equilibrium" is actually a condition necessary to a rational conception of creation, for the very existence of sensible matter is involved in it. Truth concerning causation appears irrational in merely natural light when divorced from spiritual, but rational and clear when the spiritual light permeates it; and the greater the truth the more marked and striking will be the opposition of the converse aspects. To those who accept Swedenborg's revelations, this whole matter resolves itself into the question: "Given a continuous universal ether as the first emanation from the natural sun, how did the Creator produce from it the particles of sensible matter manifested in human science?" In other words, "How could we understandingly from it (the power being given us), produce sensible matter with which gravitation would follow as a matter of course?" The answer actually is, that no other atoms could be formed than those which fulfil the requirements of science, without breaking their continuity with the ether in the process of their differentiation from it by the force-producing condensation.

Certainly if the power by which they were made was withdrawn, they would at once become resolved into ether again. Still so long as they were sustained in existence by the forces

of circumpressure, they would be capable of internal vibration, and their mutual gravitation would follow as a result of the stresses in the ether. The etherial strains would necessarily be feeble if the masses of dense matter were small in proportion to that of the universal substance from which they were compressed — which indeed is the actual fact. The very statement of the fact of the creation of matter, and the full and clear explanation of its gravitative force, are here seen to be one and the same. Of course if the Divine conservation of matter be excluded from the conditions demanded in a solution of the problem of gravity, the answer to the question transcends the region of science; the statement is that of a constant miracle, because not given in sensuous experience; and the general conception of it as the result of a statical tension independently of an ethereal medium is not simplified by changing the conception to that of a statical pressure by means of an ether.

But besides the statical force conserving matter, and which connects all bodies together by virtue of their constant tendency towards each other, there is in all cosmic systems, a counterbalancing force of motion round their common centres of mass, by which all bodies in free space are kept in their respective positions. Newton supposed that the Creator at the beginning had initiated a tangential force of motion which was exactly equal to the gravitative force, and that his hand again might be needed to restore the failing centrifugal forces of motion. Swedenborg, before his illumination, endeavored to unite the principle of gravitation with a theory of vortices. We have, however, considered that we have gained a satisfactory understanding of the nature of palpable matter when we comprehend how it could be brought into being and conserved in a manner which satisfies all the conditions given in observation and experiment, even if Divine power be required to preserve it as created, and the same might also be said of the motive force by which all cosmic bodies are maintained in equilibrium. The natural universe, considered in its prior condition to the development of uses, is inert, fixed, and measurable, and it is here that mechanical principles have their

being and furnish the everlasting groundwork for the existence of that which lies above the reach of calculation and measurement. As the Creator conserves palpable matter by circumpressure of the aura, so its motion is conserved by the coöperation of the all-pervading medium with bodily movements, according to the revealed law of coöperation from without acting in conjunction with operation from within. The aura is therefore frictionless so far as the movements of cosmical systems are concerned; and the angular momenta of the bodies composing them are as completely unaffected by it as if they moved in a vacuum, whilst it manifests its substantial nature in those pressures which produce gravitative action.

This greatest of all problems in physical science is therefore solved if our postulates drawn from revelation be granted. And that the recognition of the constant operation of Divine power is absolutely necessary, not only to the understanding of the conservation of matter, but also to defend it against objections which would be otherwise valid, has been proven in the writer's own experience. In reply to communications addressed by him to the Smithsonian Institution, it is remarked:

Mr. D. assuming that palpable matter — whether in the gaseous, the liquid, or the solid form is but the sensible condensation of the impalpable aether, (the more usual conception of which view is that the aether represents the purely discrete or atomic condition of matter, while the aggregation of such atoms into concrete molecules represents substance cognizable by the senses) . . . urges that "the aether should increase in density as it approaches those particles of gross matter which are the culminations of the condensing force" (a condition of the aether which is apparently required by certain optical phenomena). . . . The conception may be regarded as an attempt to substitute for the more ordinary view of an over-reaching gravitative attraction, that of a consecutively additive elastic attraction exerted between contiguous elements continuously. . . . While the hypothesis is undoubtedly highly original and ingenious it is not convincing . . . nor can it be said in any way to simplify our ideas. If the aetherial stress (necessarily tending to static equilibrium) is conserved only by

omnipotence, it seems to be removed from the plane of scientific analysis; and the conservation of sensible matter becomes an incessant miracle."

I can find no fault with the above reply, on account of a merely natural view being taken in the matter. Indeed it is well-grounded, so long as Swedenborg's revelation concerning creation, and its perpetuity, is unknown. Still I am confident that there is a field here for the New-Church physicist, in which he may become an efficient instrument in directing the current of the world's thought in a right channel. For facts now unknown may be foretold by means of postulates drawn from the new revelation, and men who are in an affirmative state may be thus drawn towards it.

The fact that "the substances and matters of which earths consist are the ends and terminations of the atmospheres . . . and their congregates held together in connection by the circumpressure of the atmospheres" (D. L. W. 310) is so often repeated by Swedenborg that we need not quote further in corroboration. Still this revealed fact has been so little scientifically recognized, that our Rev. S. M. Warren, in his article on "Matter" (published in the MAGAZINE for February 1886, and since re-published as a tract), as if he had never read the words we have quoted, writes:

> We know, because we see, that by some mysterious power all matter is held in form, and kept from being dissipated, so that worlds and things upon the world remain, and are not dissolved. Though we know not what it is, nor how or by what mysterious instrumentality it acts, we call this power, for convenience, *molecular attraction.*

Of course, whoever may have taken the trouble to wade through these papers will see that, to the writer's satisfaction at least, the mystery enveloping gravitative action has vanished by his interpretation of Swedenborg's revelation; and, as a consequence, that he considers the explanation here given will be the one universally accepted hereafter.

At the cost of some repetition we may here revert to the curved condition of the ethereal matter pervading space,

already alluded to in a previous paper. A compressing force operating within the aura, compressed it into all the varieties of crasser matter — first the luminiferous ether, then the aerial atmosphere, and finally the solid bodies of the mineral kingdom. The force of circumpressure directed towards every body is directly proportional to the amount of aura compressed into dense matter, and inversely as the square of the distance from the centre of compression. As all the earths of the universe are approximately spherical, this implies that the density and pressure of the aura increases as it approaches the earths, according to their forms. Thus the aerial atmospheres are pressed upon the earths, the luminiferous ether is pressed upon both, "making a vortex round the planets," and the aura is compressed upon all. The paths of all bodies in free space are also in curves, so that we have both statical and dynamical conditions of curvature in the aura; the statical resulting from its circumpressures upon cosmic bodies, and the dynamical resulting from coöperation in the movements of those bodies within it.

It will be understood that when I speak of space, I simply mean *extension* in the abstract; or that fixed measurable condition under which the universe presents itself in sense-perception. The aura, as being the primal ether, appears in its manifestation as universal in extent; that is, the state of the human mind is such that it can apprehend it in no other way.

The foundations of nature being understood, we may now turn our consideration to its phenomenal changes. All changes are effected by underlying spiritual forces which cause the purer elements to act upon the grosser, and the grosser to react upon the purer. But we require to understand how the spiritual forces operate naturally, if our craving for knowledge is ever to be satisfied. How then are changes in sensible matter effected? Simply by the spiritual forces from the Creator setting the ethers to work by active variations of pressures within it — an action from within coöperating with one from without. The ethers are not idle, or mere vehicles to carry off into space the impressed motions of gross atoms, but ever actively operating upon the denser atoms

discretely formed from them. If, for instance, an organ of vision is to be formed, the luminiferous ether goes to work and moulds a material eye for the spiritual eye to look through upon nature, by action from within and coöperative action from without. "Whatever there is of what is arcane in the ether and its modifications is stored away in the eye." (A. C. 3702). "By an acting force of the same ether the forms of the interior viscera of the whole body are held together" (A. C. 3628). The immeasurably more inert air is requisite for the formation of an ear, so that the spiritual force can form fibres adapted to aeriel undulations. Every shock of dynamite, or flash of gunpowder, is accompanied by a release of the etherial forces which held together the component elements of the solid aggregates, whilst the purely aural pressures which preserve them as matter remain unchanged.

In the descent of the creative power to nature, the forces proceeding from it become more and more lifeless; so that after passing through the natural sum, all activity is purely physical, or dead. There is however no diminution of life, consciousness, or energy in the Creator during the discrete production through successive planes of cause and effect, of the forces operative upon them; for He at the same time is immanent in creation with all His fulness of personality. . It is the dead forces seen in their relation to living forces, which must furnish the ground of explication of natural phenomena in the future. The action of mind upon mind as given in human experience is imaged in the action of body upon body by means of their effluent spheres. In the spiritual world all changes result from the attractions and repulsions of affections and thoughts; and it is these living forces which become transformed into natural forces by being deprived of life during their transflux through the natural sun. Hence the attractive and repellent forces manifested in chemistry and physics, are the dynamic correspondents of what they would be vitally, if operating above nature in the world of causes. Natural heat and light are thus the dead siftings of spiritual heat and light after passing through the material sun, and which actuate the atmospheres proceeding from it. From the

infinite mind they proceeded, and they keep up a constant connection with the finite mind embodied in creation, or we could not cognize them; for it is by this that they are related to the intelligence. As matter is purely passive, it follows that all changes result from the mutual interaction of forces by its means — they using it as something with which to embody themselves. And when we can understand how the qualities of spirit become manifested on the lower plane as the so-called properties of matter, how internal changes are brought about by their influx, and how by means of the effluent spheres from the various material forms in which they are embodied they modify the states and conditions of others, we will have attained to a sure science in which there is nothing unknowable upon the plane of human intelligence.

Judge Stallo in noting the futility of attempting to explain natural phenomena by mere atomo-mechanical action, draws attention to the fact that the liberation or absorbtion of heat is a necessary condition of chemical composition and decomposition, and which is "explained by the modern chemist, on the theory that chemical affinity is transformed heat, both heat and affinity being forms of energy." From the phenomena of chemical transformation he draws the following important conclusion:

> The study of chemical changes in the light of the doctrine of the conservation of energy exhibits these changes under an entirely new aspect. It shows that the question as to the possibility of a chemical "composition," or "decomposition," is as much a question of the definite proportionality of energies as of the definite proportionality of masses; that each element as well as each compound embodies a distinct and invariable amount of energy as well as a distinct and invariable amount of "matter" (*i. e.*, mass), and that this energy is as constitutive, and as essential a part, of the existence of such element or compound as its weight. ("Concepts of Modern Physics," p. 304. 2d Ed.)

I have little doubt but that Stallo is here correct as a matter of fact; but nevertheless his deduction by no means follows that physicists are in error in speaking of force as active, and of matter as being altogether passive; although they are un-

doubtedly in error in supposing chemical transformations to result from mechanical transference of motion by impact — the idea he is combating. For if the elements of matter be but the embodiments of specialized forms of force, we can easily perceive how each substance will manifest its own specific energy and that elective power which we term chemical affinity by means of their exhalations — the properties of matter being the natural manifestations of the spiritual qualities with which it is saturated.

The observation quoted (*supra*, p. 551) from the Smithsonian Institution's communication to the writer, regarding the greater density of the ether within and surrounding sensible matter as being "apparently required by certain optical phenomena," is worthy of being noted. Newton had suggested that from some cause the ether might be rarified within and around dense matter, and that what appears to be universal attraction might be simulated by "every body endeavoring to go from the denser parts of the medium toward the rarer." There are, however, optical phenomena which according to the now almost universally accepted undulatory theory of light are hard to reconcile with this idea. The simplest way, for instance, of accounting for the retardation of luminous rays during refraction is, as given in the words of Tyndall:

> The two elements of rapidity of propagation, both of sound and light, in any substance whatever, are *elasticity* and *density*, and the enormous velocity of light is attainable because the ether is at the same time of infinitesimal density and of enormous elasticity. It surrounds the atoms of all bodies, but seems to be so acted upon by them that its density is increased without a proportionate increase of elasticity; this would account for the diminished velocity of light in refracting bodies. In crystalline architecture, the ether in many crystals possesses different densities in different directions; and the consequence is, that some of these media transmit light with two different velocities.

And in his "Notes on Light" (p. 228), he says:

> The density of the ether is greater in liquids and solids than in gases, and greater in gases than in vacuo. A compressing force seems to be exerted on the ether by the molecules of these bodies.

Of course it is not the atoms of bodies which act upon the ether, but the ether which by differences of density and pressure act upon the atoms of bodies, and produce the "crystalline architecture." Thus we find that revelation has anticipated scientific discovery in a remarkable manner; and has proved itself capable of rectifying modern theories, without making such a definite statement as would destroy man's freedom to reject it.

To my mind the fact is also striking, that whilst some investigators have found it necessary to postulate the existence of a different ether for the action of electricity or magnetism than the one requisite as a vehicle of light, others have apparently found the reconciliation of difficulties to accrue from the conception of these forces being modes of motion in one and the same ether.

Now in our quotations from revelation we have seen that Swedenborg sometimes speaks of there being one ether as the medium of light, and another as being the containant of magnetism; and again he speaks as if these two were one. This implies a twofold distinctiveness, but to a great extent connection and combined activity. This also agrees with the later results of scientific investigation, such as Faraday's discovery of the "magnetization of light." Indeed Clerk Maxwell has suggested an electro-magnetic theory of light from the close relationship found to exist between electrical and luminous phenomena. The polar forces operating upon the molecules of matter in the formation of crystals, and which cause a double refraction of the luminous rays passing through them, may also be referred to "the ether in which is magnetism." What physicists therefore call the action of dense matter upon the ether, we must translate into the action of the ethers upon inert matter, and then we will find that they unite together in the work of crystallization, and moreover all organic formation. Tyndall, in his "Lectures on Light," after alluding to Faraday's experiment of the magnetization of light, said:

A few words more are necessary to complete our knowledge of the wonderful inter-action between ponderable molecules and the

ether interfused among them. Symmetry of molecular arrangement implies symmetry on the part of the ether; atomic dissymetry, on the other hand, involves the dissymmetry of the ether, and, as a consequence, double refraction. . . . And not only do crystalline bodies act thus upon light, but almost all bodies that possess a definite structure do the same. As a general rule, organic bodies act in this way; for their architecture implies an arrangement of the ether which involves double refraction. A film of horn, or the section of a shell, for example, yields very beautiful colors in polarized light. In a tree, the ether certainly possesses different degrees of elasticity along and across the fibre; and, were wood transparent, this peculiarity of molecular structure would infallibly reveal itself by chromatic phenomena.

These statements of demonstrable facts, showing that all organizing activities and physiological states are coincident with correspondent ethereal conditions no less than crystalline structure, render it evident that Divine revelation has furnished postulates for the New-Church physicist which "lead to all truth" in natural science, if he will faithfully apply them. The field is illimitable, but all eternity is given us to work it, and the harvest will be as boundless.

Philadelphia, Pa. WM. DENOVAN.

"SAY not I have a soul, I *am* a soul,"
And have a body builded for my need,
That I, a soul, may in this great world-school
Study the Master's works. My earthly house
Has wondrous windows; mimic galleries lead
Divinest sounds to me — deep lessons spelled
By loving lips, and vast world-melodies.
I am a soul, set in a sphere compact
Of transient elements.
Of these, a little handful serves for home,
For medium of touch 'twixt me and earth,
The while I stay — gives fire and food and rest.
Shall the base stuff strike into me a stain,
Leave pungent earthy odor? Soul of all,
Attract me, lest the body should
Transcend a dwelling's use. . — *Mary F. Butts.*

OPEN LETTERS.

CONVENTION PROCEEDINGS.

Editor of the New-Jerusalem Magazine: —

May I beg to correct an inadvertence of some importance in the August number of the Magazine. In your statement of the things done at the late meeting of the General Convention at Chicago, you say that "a proposition to return a report because of an objectionable practice mentioned therein was laid upon the table as mischievous." The facts are as follows: The report of the General Church of Pennsylvania — which was afterwards rejected for other reasons — contained a clause stating that it was the custom of all the Societies belonging to that body to use wine at their social meetings, because it was productive of harmony and good feeling, and was considered the best means of guarding against excess. The motion to which you refer was not to "return" the report, but, as you will see by reference to the *Journal*, Minute 47, a simple request to the delegates of the General Church to omit that statement from their report. When we consider that the clause in the report was not in any sense germane to the business of the Convention, but that the custom spoken of was one with regard to which there is great diversity of opinion in the Convention, a simple request to omit the clause seems to be a modest one, and one to which no reasonable man could object. The acceptance of a report containing such a statement would have been construed by many as an endorsement of the custom, and I presume it was the object of the mover of the resolution, as it certainly was mine in voting for it, to put on record the fact that there were at least some in the Convention who did not assent to such view.

At the same time I do not wonder that you have fallen into the error that you did; for that was exactly the impression given upon the subject by the last two or three speakers before the motion to lay on the table was made — an impression under which the Convention voted, and which could not be removed because the motion to lay on the table was not debatable.

But was the proposition so "mischievous" as your treatment of it would seem to imply? Is it true that the Convention has no right to ask a constituent body to omit a portion of its report that is considered objectionable to even a respectable minority? Suppose it is willing to admit that those making the report are sincere in their view of the subject, has not the majority — if it is a majority — a right to ask at least that the objectionable portion may be left out? Is it possible that an Association may take advantage of its report to foist upon the Convention, and so upon the world, any notion, however erroneous, that it may entertain; and that the general body has no recourse but submission? Suppose that another doctrine that we will not name, but which has been advocated *ad nauseam* by the same body from which the report in question came, had been put forward in the same way, would it have been considered "mischievous" to have made a request that that portion be omitted from it? It seems to me that such a proposition is absurd, and that the Convention had a perfect right to make the request embodied in this resolution, and the only mistake was in not considering it fairly and squarely. Besides this it should be noted that the chief objection to the clause in the report was not the mere mention of the custom in use in the General Church of Pennsylvania, but the *doctrine* by which it was defended. I have no disposition to interfere with the freedom of our Pennsylvania friends in this respect or any other, but when it comes to proclaiming a custom of this kind and defending it with the declaration that it is useful to promote spiritual harmony, I think those who differ from this view have a right to seek some means of expressing their protest, and that such protest ought to meet with respectful consideration.

But it would seem as if the real difficulty in this case was not — as your reference would lead the reader to suppose — the hesitation of the Convention "to return a report because of an objectionable practice mentioned therein," but its unwillingness to meet and face the question involved. I infer this from the fact that the next resolution introduced into the Convention, to the effect that the Convention did not approve the custom referred to (Minute 48), was also laid upon the table without a moment's debate. I do not suppose there is a single Society, or a single individual, for that matter, outside of the General Church of Pennsylvania, that would not be shocked at the bare proposition to use fermented wine as

a customary beverage at its social meetings, especially as a means of promoting harmony and good feeling, or even of protecting the young against future excesses. And yet the majority was not willing to express itself on this subject, or even to allow it to be considered. What can we conclude from this conduct, except that the church has not the courage of its convictions upon this subject? I submit that in this instance at least those who are called extremists on both sides are more consistent than those who refuse to come out squarely on the question, and who hide behind the motion to lay on the table for that purpose.

Let me say, in conclusion, that it is with great reluctance that I consent to stir this matter up. While my sympathies are strongly enlisted on the side of what is commonly called the temperance cause, I have not felt it obligatory to agitate the subject, because I have thought that its real interests would be best subserved by leaving all in freedom both of thought and action. But when the action of the Convention in this matter is placed upon false grounds, I deem it my duty to speak out, though I gladly acquit the editor of all intention to misrepresent the case.

S. S. Seward.

GENERAL RECEPTION OF OUR DOCTRINES.

Editor of the New-Jerusalem Magazine: —

In his article on "The Church in the World," published in the Magazine for August, the Rev. John Worcester remarks concerning the general Christian Church that, "It is not at all true that the New-Church doctrine of the Divine Human of the Lord is accepted or understood" in it. Will Mr. Worcester maintain that the Rev. John Clowes, of Manchester, England, did not accept or understand this doctrine, or that the author of "Words in Season," another minister of the Church of England, does not accept or understand it? And can he be sure that there are not others of the great body of Christian believers who are joyfully receiving it? If there are any in the Christian Church who understand and accept this doctrine, how can Mr. Worcester justify so unqualified an assertion?

Charles H. Moore.

"THEIR ANGELS."

Editor of the New-Jerusalem Magazine: —

THE Rev. Joseph A. Lamb, in an article in the MAGAZINE for July, among other passages from Scripture which he adduces to show that infants are in very truth members of the church, and should be so regarded, quotes the following:

> Take heed that ye despise not one of these little ones, for I say unto you that in heaven their angels do always behold the face of My Father which is in heaven. (MATT. xviii. 10.)

And says, furthermore:

> In the second place He (our Lord) commands that they be not despised, because angels are their invisible associates.

This sentence attracted my attention from the fact that it offered an interpretation of the above text, somewhat different from that which I had hitherto been accustomed to apply; the former being to the effect that the angels referred to are those who are in spiritual sympathy with, and hence spiritually associated with, infants and young children; and on inquiring of some of my friends, I found that they had all interpreted the text in this way. This leads me to speak of the interpretation which I had previously put upon the text, as it seems to me that the suggestion may be of interest. This was, that the term "their angels" was used in precisely the same way that we might use the expression "their spirits," or "their souls," referring to the children themselves. In other words, that the angels referred to are those who departed this life in infancy. I might observe that if this interpretation can be admitted, it adds strength to Mr. Lamb's argument, because we should then say that our Lord commands that infants be not despised, not merely because angels are their invisible associates, but because they are themselves of an angelic nature.

Cambridge, Mass. T. W. HARRIS.

SWEDENBORG STUDIES.

I. — AN ERROR OF TRANSLATION.

THE writer of the paper in the June number of the MAGAZINE, on "The State of the Earliest Men," was somewhat misled by an erroneous translation of a passage in the "Coronis," 23. Correctly translated the passage would read thus:

> To "create heaven and earth" means, to collect together from those who had accomplished their life in the world (*ex functis vita in mundo*) and found, an angelic heaven, and through this to derive and produce a church on earth.

The current translation which the writer quoted says, erroneously, "to collect together *from among*" those who had lived their life in the world. This would imply that the most ancient heaven was formed *by selection* from those who had lived in the world; and it is apparently on this understanding of the mistaken phrase, "from among," that the writer's argument is based. The translator's mistake thus involves an error of doctrine. For such selection would involve — as the writer appears to have inferred — that there were others of these most ancient people not selected, that is, not in heaven. But all were then in innocence, and there was no other state beyond this life but heaven. First, undoubtedly, among the pre-Adamites, were the lowest heavenly states, or those of least vitality (S. D. 3390); for there are degrees of heavenly life, even to those that correspond to the bones and hairs, or parts and adjuncts of the body that have least vitality (A. C. 5552). As mankind progressed through the six days of creation towards the Adamic state, higher and higher degrees or states of heaven would be built successively upon the lower, until there was an interior or inmost heaven from which the celestial or Adamic Church descended. But there could be no state other than heaven until evil entered into the world through the fall. These lowest states were

heavenly, somewhat in the sense that regeneration begins with infancy, and includes "the states that precede" (A. C. 7, 5354), which are the foundation of it. The formation of a heaven and the development of the race would necessarily go on *pari passu*, the latter all the time descending from the former, that is, from the Lord through the former. Whatever reasons there may be — and there are reasons, though no distinct teaching, I think — for believing that the external of the most ancient heaven, and the external of the Most Ancient Church comprised far greater numbers than the internal, the doctrine is not expressed in any words used by Swedenborg in this passage.

II. — SULPHUR IN GOPHER WOOD.

In A. C. 643, we read:

> That gopher wood signifies concupiscences may appear from the Word. Gopher wood is a wood abounding in sulphur, like the silver fir (*abies*) and others of its kind. It is said that it signifies concupiscences because, by reason of its sulphur, it easily takes fire.

It is probable that many readers have been puzzled by this statement; and it has had its place, I think, among Swedenborg's alleged mistakes. But here, as in many, if not in all apparent cases of substantial error in the Writings, the fault has been in our own want of knowledge. The word "sulphur" was formerly used, not exclusively as the name of brimstone, but was also a general term for inflammable substance. The classification of gopher here with the silver fir, which is a turpentine tree, would seem to imply that the inflammable substance that characterized the gopher was also turpentine, and that this is what is meant here by "sulphur."

As to this former use of the word "sulphur," we find among the miscellaneous writings of Lord Bacon, a short fragment entitled "The History of Sulphur, Mercury, and Salt," which contains the following:

> But we may vary the words sulphur and mercury, and name them otherwise oily, waterish; fat, crude; inflammable, not inflammable; and the like. For these seem to be the two very

great things of the three [the third being salt, which he regards as included in the other two], and which possess and penetrate the universe; for among subterraneal things they are sulphur and mercury, as they are called; in the vegetable and animal kind they are oil and water; in the inferior spiritual things they are air and flame; in the heavenly, the body of a star and the sky.

And at the end of the paragraph, he says:

We here in this place set down the history only of tangible, that is to say, mineral or vegetable sulphur and mercury.

Swedenborg was not a partaker in any degree of the cosmogony of Lord Bacon's time, but simply used the word sulphur in a sense that was still more or less current at the time of his writing.

Roxbury, Mass. S. M. Warren.

BOOK NOTICES.

The Church's Certain Faith. By George Zabriskie Gray. Boston: Houghton, Mifflin, & Co., 1890. pp. 228. $1.50.

Dr. Gray who died in the spring of 1889, was the beloved dean of the Episcopal Theological School, Cambridge, Mass., and did much to develop it. He was a valuable man every way and was coming into more and more prominence when his health failed. At that time he had nearly finished a course of lectures on doctrinal subjects to be given at Ann Arbor, Michigan, and these have been published by his wife in an appropriate form. The subjects are in the form of questions: What is Belief? What is Christianity? Was Jesus Christ an Historical Reality? Who was Jesus Christ? What did Christ found? What is Theology? The Bible. The topics are treated in a popular manner, easy to follow and marked with candor. He is no friend to the "complicated theologies, the ancestral beliefs," and is glad to see them called in question in our day. "It is an age full of encouragement to the believer." His own church may benefit from criticism lest it become "a holy narrow church with apostolic order and very little room." He is encouraged because "the numbers of recorded worshippers and communicants are unprecedented, the statistics of expenditures for

Christian purposes, of gifts for missions and charities, are beyond all in the past." The day for belief on authority is gone. Men must change their attitude if they now lean "not on the gospel but on the church." "True belief is seeing for ourselves that a thing is true, assenting to it because we know it to be so," and again he says:

> True faith is believing, not because of persuasive arguments, nor because one cannot escape the conclusion, nor because our minds are overpowered by what others adduce, but believing because one sees that the thing believed is true, apart from reasoning, by direct perception which leaves no doubt. It is like belief in the sunshine, which is a matter of immediate vision.

We note this because of its excellence and also because we shall have to say that Dean Gray was not wholly loyal to his principle. In regard to our Lord the Unitarian view is fairly presented and wholly rejected. Christianity is neither a law of life alone nor a series of doctrines, it is a gospel. The Apostles' Creed is simply a statement of facts, not of opinions about events. This simple faith is believed to be held by many outside of the churches. Even pagan systems "are local expressions of a sense of dependence, reaching out after God." In treating of the evidences of Christianity he especially names Baptism, the Holy Supper, and the Lord's Day.

We said that we found the Dean to be not quite true to his principle that faith is immediate vision. His idea of the Trinity is the old one of tri-personality. "Jesus Christ was not the Father but the second of a Trinity in the Divine Unity." He acknowledges that early Christians did not so regard Him, but approves of the Nicene Creed and even of the Athanasian view of the Trinity. Does he see this in any such way as a rational view of the Trinity can be seen? No, he frankly says, "Do we understand this doctrine? No one claims to do so who is to be respected for his judgment." Thus with this curt remark the subject is removed from the field of reason and perception. He also says:

> Does not this Catholic faith land us in seeming contradictions and insoluble difficulties? Certainly it does. We cannot explain the relationship of the Persons in the Trinity to the Unity, nor that of the Incarnate Son to the Divine Essence. But what of it? We are everywhere surrounded by the inexplicable, and every man who thinks has to hold what the great thinker taught us to call the antinomics?

This reference to Kant seems to us especially unfortunate, as if the very question which the church must answer first of all was to

be escaped by recourse to logical puzzles. In other matters such a weakness does not appear.

Dean Gray takes a moderate view of the Apostolic succession. He repudiates the alleged infallibility of the church. His view of the Bible shows the effects of modern criticism which he finds no way to repel.

Before closing we wish to commend the marvellous power of the very few illustrations which he permitted himself to use.

The Andover Review. Boston: Houghton, Mifflin, & Co.

THE July number of this advancing review was of much interest. Professor LaConte's acquaintance with our faith makes anything that he writes especially interesting. His subject was "The Natural Grounds of Belief in a Personal Immortality." He brought forward the materialistic doubts of immortality which are associated in many minds with physiological and evolutionary theories, and showed that they do not deny but affirm immortality, for the first admits that what seems to an outside observer mere motion seems to the subject thought and feeling, thus revealing a life within the physical one; and evolution points directly to immortality, because it can end nowhere but in a self-conscious spirit. The Professor sketches the process: First only force with no chemical affinity, for heat was too great; then with the earth cooling, chemical force was suddenly born; again, after a long interval, life suddenly appeared; and this force went on taking higher and higher forms till "self-conscious rational spirit was suddenly born, the animal soul became self-conscious spirit."

Rev. Henry Loomis, the American friend of William and Lucy Smith, wrote most of them, closing with these remarkable words:

> The assumption that the Christian any more than the Patriarchal or the Jewish faith has reached its ultimate form or expression, is an assumption contradicted by every step of its history in the past, and would itself, if accepted, disprove the very divinity which it claims. In Christianity, indeed, alone has humanity attained to full self-consciousness. In the conviction of its own unity, and of the oneness of its destiny, it stands on the threshold of a wider and nobler existence than it ever yet has known. But human life is a process, and human character is a process. Both involve successive stages of advance and attainment. With yet greater reason must it be asserted that Christianity, which is the organized embodiment and expression of the highest spiritual life of the world, is also in the process of development. If it be conceivable that Christianity should be in any sense or in any degree replaced, it is not conceivable that it should be destroyed, or that any single element of its life should perish. And if replaced, it will be only by a transformation akin to that in which Christianity replaced Judaism, and Judaism

the faith of the Patriarchs, in which not one jot or one tittle of the Gospel shall pass away, but in which every truth, every aspiration, and even hope it has inspired shall be only more perfectly fulfilled.

The number contained outspoken editorials and departments of Religious Intelligence, Book Reviews, and German Theological Literature.

THE CONTINUOUS CREATION. By MYRON ADAMS. Boston: Houghton, Mifflin, & Co. 1889. pp. 259. $1.25.

THIS candid volume, consisting of discourses preached to a Congregational Church, is an interesting object. This Rochester pastor has fearlessly declared his acceptance of the evolution theory in full, just as now held, and has proceeded to reform his people's ideas in harmony with it. First he describes the theory, using LeConte's definition of it, as "a continuous progressive change, according to certain laws, by means of resident forces"; then he assaults the six-day creation, and points out that God is more honored in the continuous creation; then he defends the theory from the charge that it is atheistic; then he speaks of the achievements of science, seeing no faults in Darwin and Spencer; next he considers the Bible as a library of progressive revelations, otherwise a stumbling-block; he speaks of evil, but denies the fall of man; he commends immortality as the outcome most worthy of evolution, but does not know its "mode"; he fully believes in God, but finds Him beyond His "power of explanation"; he shows that old theology has been negatived by new philosophy; he accepts the Christ, but in a radical Unitarian way; he shows how prayer can now be made; he rejects the miracles, commending Hume's criticism; he exalts recent revelation through "inshinings"; and, in closing, makes an interesting study of social questions.

These discourses show an admirable spirit of freedom in thought, but they are defective in their excess of hospitality to new ideas, which leads their author to be little more than a reporter of the books which he has read. A strong proof of this is found in his extreme deference toward scientists; a still stronger proof in his jumbling of "Spinoza and Schliermacher, Berkeley and Swedenborg, Coleridge and Spencer" in one sentence.

Nothing could be better than the spirit of the book, which is beautifully made. That it speaks final words we have every reason to deny. It is perfectly reasonable to accept the evolution theory without putting it into the place of the Gospel.

THE NEW CHURCH.

AN EARLY EVIDENCE SOCIETY.

It may not be known to our readers that so long ago as 1822, an organization was formed in Boston to do the kind of work which the English Evidence Society so thoroughly performs and which is done in this country by various agencies. We have seen the records of the "Boston Society for Communicating Truth, Aug. 10, 1822." The preamble of its constitution says:

> Our object is to promote such arrangement of our minds as shall make them most receptive of life from the Lord; and thus to adapt them for performing the highest degree of use. Especially, we propose by this association to assist each other in communicating truth to those who are ignorant of the doctrines of the New Jerusalem. We design not to limit ourselves to any mode nor any number of modes of promoting our object; but, keeping our minds open to the direction of Divine Providence, preserving our lamps trimmed and burning, that we may be ready for the marriage of our truth with good in all such uses as the Lord shall reveal, we will at all times leave ourselves free to adopt such measures as we then see adapted to our purpose.

The usual articles as to officers follow, and then come the signatures of Messrs. Samuel Worcester, T. B. Hayward, Sampson Reed, Warren Goddard, H. G. Foster, Theophilus Parsons, T. H. Carter, Simeon Child, B. F. Loring, and Caleb Reed. These ten young men began to meet once a week to see what they could do. They were very slow and careful in all that they did. It was not till November that they caused an article to be prepared for a History of Boston, then making. An article on Hope was next prepared to be inserted in a religious paper. Then came a paper prepared as a reply to something which had appeared in the *Centinel* newspaper. A library of the works of Swedenborg came into the Society's hands. Then Mr. Parsons received approval of an article which he had written for the *North American Review*. A plan was proposed for a book to which each member should contribute an essay, but this seems to have failed. An inquiry into the condition of Swedenborg's manuscripts was ordered. The rule binding members to obtain the approval of the society before publishing anything was so strict that one member sought for and

obtained pardon for having published an obituary notice, and another member went through the same ordeal for publishing "a page in the *Friend of Peace*." In Feb. 1823, the secretary was directed to open a correspondence with New York, Philadelphia, Baltimore, and Cincinnati, also with London and Newcastle-upon-Tyne. Next the Secretary was instructed to subscribe for the Intellectual Repository of London and the New-Jerusalem Missionary "about to be published in New York," and the members resolved that it was their duty to write for the latter periodical. In May, 1823,

> Much interesting conversation was had with regard to the objects of the society and particularly with reference to the practicability of making Boston a centre and fountain head of New-Church information, and the means to be adopted for effecting said object.

In view of this thought the minister and delegates from Boston going to the Convention at Baltimore were requested to ascertain the views of friends in other places as to the "dissemination of light and societies formed for that purpose." Letters began to be received and their contents were carefully considered. In July, 1823, the subject of a periodical to be carried on by this society was broached by Samuel Worcester, and "much conversation continued for a considerable time, during which a great variety of forms were suggested in which said work should appear and the various objects which we should have in view in writing and publishing it," and a committee to prepare a prospectus was raised. "The society was very usefully employed in the discussion of this subject for several hours," adds Mr. Hayward.

At the next meeting the prospectus came in. It was proposed to call the periodical *The Citizen of the New Jerusalem*. This title was pleasing, and a long discussion followed as to the state of the world and what could be done for it. At a subsequent meeting some defects in the prospectus were noted. The Salem *Observer* made an attack upon the doctrines and an answer was provided for, but the vote was afterwards recalled as if the *Observer* had declined to receive it.

And then, in January, 1824, the record which we have been following stops suddenly. It is possible that subsequent meetings were held under the library association. True it is that the NEW-JERUSALEM MAGAZINE was issued in 1827 by the same persons, and that they had evidently in some way kept upon the path originally taken by the "Society for Communicating Truth."

COMING IN OF THE NEW AGE.

WE recently spoke highly of a pamphlet called *Religion of the Future*, by Mrs. Imogene C. Fales. A friend of hers writes that she only lately became a reader of the doctrines, and is so much interested that she sent him the following letter which has thoughts of general value:

I fully agree with you that our Lord is bestowing more and more interior degrees of life upon us, even in advance of our capacity to receive; and that just as we become receptive of one degree of life — of love and wisdom — He is ever willing, ardently striving, to bless us with other and superior degrees of life. There is, also, no question but that the mind, the spiritual body, is undergoing development, processes of growth or changes of state, fitting it to receive more fully the living joys of heaven. From my own personal experiences, I have been in the habit of describing these changes as a development of the interior spiritual forces, or elements of being, brought about through the impact of the Divine upon the human. As these elements develop, as the Divine within the human is brought into conjunction or union with the Lord, the inherited evil tendencies begin to be put off, the spiritual gains the ascendency over the animal life, the mind is quickened to new activity, and is brought consciously, and in various ways, into rapport with the spiritual world. The Divine Love and Wisdom descend or flow into the soul, filling the heart with humility and charity, and illuminating the mind. This vivification, this quickening of the interiors of life by the Divine Life, is the heavenly marriage of the Lord with His Church in the soul of man. . . .

We are only beginning to understand the spiritual truths of the New Testament, and of the relation of the Lord to humanity. The change from the natural to the super-natural and spiritual is an organic process of growth; part of the evolutionary process of unfolding life. Man, through the laws of his nature, through the laws of universal life, is to become united with God, and embody and express the Divine nature. And it is because we have reached the period where this conjunction of the Divine and human is being effected, that the old order of things is passing away, and "all things are becoming new." We are entering upon the dispensation of the spirit, a spiritual age, in every sense of the word, where the higher laws of the spirit are to control the lower laws of the purely natural, as it is called, or physical life. More than that, as we become organically more spiritual, we are brought into closer union with the Lord and the world of spiritual beings.

The powers of life are augmented in every direction, and heaven and earth made one. . . . The natural life is one of struggle and conflict. Socially it has expressed itself in the "struggle for existence," the "survival of the fittest," and in competition; three terms meaning the same thing. Competition, the expression of the natural life, contains within itself the elements of its own destruction and its re-expression and transformation into a new social system that will embody the higher attributes of humanity. The same process is taking place in the social system, that is now going on in the individual.

Competition throughout the civilized world is giving birth to combination and to monopoly. Where combination begins, competition ceases; these are the in-

termediate processes toward a still higher form of combination, namely, coöperation, where men intelligently work together for the good of all, and not simply for the good of one. Inasmuch as competition has given rise to combination, and combination, in many instances, to monopoly, there must ensue and there is ensuing a counter movement on the part of the people to wrest from these centralized forces their own rights, of which they are now deprived. This will result in a struggle to establish in social relations the law of correlated forces, of human and divine relations. We are now in the incipiency of the movement, that of agitation and unrest occasioned by the pressure of centralized wealth upon the liberties of the people.

OUR GENERAL PASTORS.

THE situation in regard to our ordaining ministers seems to be a singular one, and to those who are in favor of abolishing the order may be acceptable, but we confess that it seems to us to require that measures be taken to supply the manifest need. Let us note the condition of the case. Dr. Dike, after long service with the Bath Society, confining himself more closely to it than a general pastor would be expected to do, has left the Maine Association and gone abroad. Dr. Hibbard, long in charge of the Illinois Association, has lived abroad for some years. Mr. Fox has resigned the charge of the Maryland Association and gone abroad. Mr. Benade has pursued so peculiar a course that, instead of the Pennsylvania Association which he once cared for, there is a new Association under the charge of Mr. Giles. Mr. Pettee, of Massachusetts, has been suffering from age and ill-health to such a degree as to reduce his work materially. Thus we may be said to have but three effectives out of eight, Messrs. Giles, Tuerk, and Goddard, and of these Mr. Giles is limited in activity by age, though his zeal is as young as ever, and Mr. Tuerk, being a German, does not leave his Canadian district to work in the States. Thus Mr. Goddard is the single one who has full capacity for work. He is fortunately located in the very centre of the country, but he has his hands full with the charge of the Society in Cincinnati.

The situation, then, is a serious one, and the remedy of appointing some additional men for this responsible office must be sought erelong or the general pastorate will first pass into desuetude, and then will disappear.

THE RELIGIOUS WORLD.

PROGRESSIVE THEOLOGY.

THE *Cumberland Presbyterian Review* is not afraid of progress in theology:

Who reads Genesis now as men read it before geology laid bare and analyzed the earth's crusts? Theology is progressive through our ever-widening knowledge of the nations and peoples of the earth; through our enlarging views and sympathies. We are beginning to see more clearly that God in all the ages and among all peoples has been working out His purposes; that in Assyria and Egypt, in Greece and Italy, as well as in Palestine, preparation for the coming of the Lord was going forward in all the centuries before Jesus was born, and we are grasping the thought that God may be even now working in the thoughts and events in China and Africa and the regions where no Christian missionary ever penetrated. Peter's theology was progressive. On the house top at Joppa, in the home of Cornelius, he got a wider view; and so God is revealing to the church today wider meanings and a more gracious import in His truth. Larger things than we have yet comprehended are embraced in the Scriptures and in Christianity. Events reveal the truth. New light bursts forth from the Word, kindled by the fact or event that made new light necessary. It was in the Word before, but the new emergency or discovery calls attention to it or throws light upon it. Therefore the Bible and theology are old but ever new. Theology is progressive in the other sense — that is, it is from age to age better systematized. As truth is better understood, as new meanings are brought out and old mistakes corrected, truths are seen in more nearly their true relation. Definitions, therefore, become clearer, statements more accurate, arrangement more logical. We can learn more about God; we can arrange what we have learned in better order. Knowledge may ever be increased, creeds ever improved — that is, theology will until time is no more be a progressive science.

THE SANCTIFIED.

SECKER'S twenty marks of the sanctified are worthy to be studied:

1. Sanctified Christians do much good and make but little noise.
2. They bring up the bottom of their life to the top of their light.
3. They prefer the duty they owe to God to the danger they fear from man.
4. They seek the public good of others above the private good of themselves.
5. They have the most beautiful conversations among the blackest persons.
6. They choose the worst sorrow rather than commit the least sin.
7. They become as fathers to all in charity and as servants to all in humility.
8. They mourn most before God for their lusts which appear least before men.

9. They keep their hearts lowest when God raises their estates highest.

10. They seek to be better inwardly in the substance than outwardly in appearance.

11. They are grieved more at the distress of the church than affected at their own happiness.

12. They render the greatest good for the greatest evil.

13. They take those reproofs best which they need most.

14. They take up duty in point of performance, and lay it down in point of independence.

15. They take up their contentment in God's appointment.

16. They are more in love with the employment of holiness than with the enjoyment of happiness.

17. They are more employed in searching their own hearts than in censuring other men's states.

18. They set out for God at the beginning and hold out with Him to the end.

19. They take all the shame of their sins to themselves and give all the glory of their services to Christ.

20. They value a heavenly reversion above an earthly possession.

REV. JOHN HUNTER'S CREED.

THIS open-minded Scotchman has prepared the following creed. It will be noticed to be of an unobjectionable spirit, but to give a dual idea of Deity:

I believe in God; the Creator of heaven and earth; the Life of everything that is; the Father, Saviour, and Judge of men; infinite in power, wisdom, and goodness; ever working in the universe for righteousness and love:

I believe in Jesus Christ His Son our Lord; the Revelation of true man and true God; Who came out from God to reconcile the world to God; Who was made in all things like unto His brethren, and was obedient unto death, even the death of the Cross; Who conquered death and now liveth and reigneth with God eternally:

I believe in the Holy Spirit; Whose light lighteth every man that cometh into the world; Whose inspiration giveth understanding; Whose voice is conscience, and from Whom all good thoughts and holy desires proceed:

I believe in the right and duty of private judgment; in the trustworthiness of human reason, and of the moral and religious instincts:

I believe in the communion of the soul with God; in the efficacy of prayer; in the helpfulness of worship in spirit and in truth:

I believe in the Scriptures of the Old and New Testaments as containing the record of a Divine revelation, and as profitable for teaching, correction, and instruction in righteousness, and able to make wise unto salvation:

I believe in the Holy Catholic Church to which all faithful souls belong; in the society of disciples which Jesus gathers; in the communion of saints; in the brotherhood of man:

I believe in the heavenly call to be holy as God is holy; in the guilt of disobedience; in the certainty of retribution:

I believe in the forgiveness of sins; that though evil abounds and ever bears its penalty the grace of God doth yet much more abound:

I believe in whatsoever things are true, honorable, just, pure, lovely, and of good report; in the way and spirit of life in Jesus Christ our Lord; and in the obligation laid upon every man to seek and follow them:

I believe in the goodness of the life that now is; in the sacredness of its relationships and duties; in the beneficent purpose of its discipline; that out of sorrow cometh joy, and out of struggle — strength:

I believe in the kingdom of heaven on earth, and in the duty of working for its coming:

I believe in the victory of life over death; in personal continuance and endless growth; in the final and universal triumph of good.

THE LIMITS OF EPISCOPALIANISM.

We are glad to see that Bishop Potter has protested against Rev. Howard MacQueary's being announced as a speaker at the Church Congress. The bishop's letter to *The Churchman* begins:

Your last issue contains, in its editorial columns, a statement which, if I had seen it elsewhere, I should simply have dismissed as an unfouuded rumor, and which, as it is, I am persuaded must be an error. I refer to the announcement, in an article on the approaching Church Congress, that among the appointed speakers is the author of a recently published work which denies that our Lord was born of a Virgin, and equally denies his resurrection.

Having discussed the possible limits of his church the bishop concludes thus:

Under such circumstances it is not easy to conceive that a body which, most of us have understood, exists not to deny that truth which the Church holds, but to discuss it, could be willing to lend the large weight of its sanction to any teaching or any teacher whose deliberate attitude is not that even of criticism or interrogation, but of simple and absolute disbelief. And, if indeed it be otherwise, there are many who, though sincerely grateful for its past services, will be constrained to part company with it, wholly and finally.

GOOD ADVICE TO MINISTERS.

In his lectures at Meadville Theological Seminary, Rev. W. P. Tilden wisely said:

Do not listen to that seductive suggestion, born of pride and self-conceit, that *you* were called to *preach;* that, while there are those who are fit only for pastors, your mission lies in the pulpit! Perhaps it does, but it is not quite safe to assume it at the beginning. Time and your congregations will decide that. But if you would be something more than a preacher, if you wish to be a minister, a Christian minister, working in the spirit of him who has given his name to the religion we love, do not, I beseech of you, content yourselves with being a voice. Be an eye to see the needs of all classes, especially the poor and lowly. Be a hand, a

helping hand extended to all needy ones. Be an ear to listen to the cry of distress or the call for spiritual comfort. Be a foot to find its way to the poorest as well as the richest parishioners. Be a heart touched with the spirit of him who took a sinning and suffering world into his arms, and found his meat and drink in lifting humanity to a higher plane of thought and life.

THE KING WHICH KNEW NOT JOSEPH.

PROF. A. H. SAYCE thus reads the recently discovered records:

Two facts of special interest to the biblical student result from the discovery of the tablets of Tel el-Amarna. In the first place, the date of the Exodus has been approximately determined; at all events, the Egyptologists have been shown to be right in not assigning it to an earlier period than B.C. 1320, that is to say, the reign of Menephtah, the son and successor of Rameses II. In the second place, light is thrown upon the statement of Exodus (i. 8), that the Pharaoh of the oppression was "a new king which knew not Joseph." We learn from the tablets that Khu-en-aten was not only half Semitic in descent and wholly Semitic in faith, he also surrounded himself with officers and courtiers of Phœnician or Canaanitish extraction. The Vizier himself, who stood next to the monarch, and like him is addressed as "lord," bore the name of Dûdu, the Dodo and David of the Old Testament, which belonged specifically to the land of Canaan. Most of the Egyptian govenors and lieutenants from whom the king received his dispatches had similarly Semitic names, and it is clear that not only were Semitic culture and religion dominant in Egypt, but most of the offices of State were in Semitic hands. The rise of the nineteenth dynasty, under Rameses I., marked the reaction against Semitic influence, and brought with it the expulsion of the foreigner. Thebes became once more the capital of the kingdom, and the Egyptian priesthood and aristocracy took their revenge upon the hated stranger.

CURRENT ORTHODOXY.

IN the Forum Dr. A. J. F. Behrends, a Congregationalist, speaks out clearly:

Current orthodoxy agrees with Mr. Fiske when he says that the proper work of the Church is to proclaim salvation from sin in this world, and not from punishment in another. It feels, too, that the most satisfactory solution of the problem of moral evil is the final restoration of all souls to holiness. It blames no one for entertaining such a hope; but it dares not make such a proclamation, when it remembers that man is a free agent, that moral law is unchangeable, and that Christ speaks of a sin which hath never forgiveness. The current orthodoxy cannot avoid recognizing the second and eternal death as possible, and as inevitable under certain conditions; but on the questions as to what constitutes the terrible penalty, and upon whom and how many it is likely to fall, it maintains the agnostic attitude, with full confidence that God is no respecter of persons, that Christ died for all men, that the Spirit of grace and redemption is universally operative, and that the Judge of all the earth will do right.